

THE  
**Baptist Magazine.**

---

MAY, 1820.

---

MEMOIR OF THE LATE REV. THOMAS FLINT.

---

THE Rev. Thos. Flint was born at Ashford, in Kent, Aug. 12, 1777. His paternal grandfather, a principal supporter of the Independent congregation in that place for many years, married a daughter of Mr. Marsh, an eminent surgeon and apothecary, who was accustomed to distribute the whole income of his profession among the poor. Their son, Thomas Flint, Esq. was the father of our deceased friend.

It being the desire of his parents that he should devote himself to one of the learned professions, he was initiated, at an early age, into the elements of classical literature; and after passing through the usual routine at school, was placed, for further instruction, under the tuition of the late Rev. W. Kingsbury, at Southampton, where he not only acquired considerable literary advantages, but received those gracious impressions which tended to form his future character.

Our confined limits oblige us to pass over a considerable part of his early life, with only remarking that it was distinguished for his piety. In July, 1794, he was proposed by Mr. Kingsbury to the church, of which he was pastor, as a candidate for Christian fellowship. It was not long

after this that he turned his attention to the ministry. Mr. Kingsbury gave him encouragement, and directed his studies to that important object. In the autumn of 1795, having changed his views of baptism, he removed from Southampton, and returned to his father's house at Ashford. This separation from a tutor whom he affectionately loved, deeply affected him. "Thus," says he in his Diary, "have I left that family, with which I enjoyed the greatest happiness; thus have I left that tutor, whose kindness to me was unspeakable, and whose name will be ever dear to me."

Having been very affectionately recommended by Mr. Kingsbury, he was baptized, October 11, 1795, and became a member of the church at Ashford. He was shortly after invited to exercise his gifts before the church, and in the beginning of the next year he was sent to Bristol Academy, where he enjoyed the instruction of the Rev. Dr. Ryland. On his entrance into that seminary, he penned the following prayer. "Jan. 8, 1796. O Lord, I beseech thee to bless me abundantly in my new residence. Do good to my soul. Be with me in my retirement every morning and

evening. Bless me, O bless me, and make me a blessing to the world. Direct me in my studies; preserve me from error, from presumption and conceit; make me more humble, and more holy."

By the advice of his tutor, Dr. Ryland, he accepted the invitation of the church at Wild-street, and preached his first sermon there October 16, 1796. A considerable majority of the church were strongly attached to him, and pressed him to renew his visit, to which he acceded, and preached there from March till June, 1797; when, understanding that a few of the members differed from the rest in their sentiments respecting him, he relinquished all thoughts of settling among them.

In January, 1797, he visited the Baptist church at Northampton, and preached both in the town and neighbouring villages with his usual fervour and acceptance. The last Sabbath which he spent there was attended with a very remarkable circumstance. After his usual preparations for public worship, he ascended the pulpit, intending to preach from Rom. viii. 6: "To be spiritually minded is life and peace." He had not proceeded far before his mind became suddenly embarrassed; his well-known talent at amplification at once forsook him; and, filled with confusion and anguish, he made an apology and sat down. Having sung a hymn, the congregation stood up to prayer. The preacher rose also, and with a heart bursting with grief, and eyes streaming with tears, exclaimed, "My God, my God, why hast thou forsaken me?" He concluded his prayer, and the people retired from worship deeply affected.—About three years afterwards we find in his

Diary as follows. "It is worthy of note, that about three years ago, when I was at Northampton, my mind was so embarrassed that I was unable to proceed with my sermon. I stopped, and expressed my most pungent grief by tears and lamentations. Little did I think that it was a dispensation of grace to any one. But the Lord had, in my affliction, merciful intentions to a young person, who has attributed her conversion to that very circumstance, and has since been received into the church. By this I perceive, that it is not for me to choose my own frames; but as the Lord has some end in every event, I will submit to his sovereign will, and give all the glory to his name."

In July, 1796, the Rev. Benjamin Francis, of Horsley, having been seriously injured by a fall, Mr. Flint was nominated to supply his place for one Sabbath. His introduction to the family of that truly eminent servant of Christ, was followed by a sincere and permanent attachment to his eldest daughter. The interviews which succeeded gave him frequent opportunities of preaching to the people at Horsley, who so highly esteemed him, that they united in giving him an affectionate invitation to become the assistant of their venerable pastor. This invitation, after many prayers for divine direction, he accepted, and arrived at Horsley March 10, 1799. The natural cheerfulness and frankness of his disposition, together with his earnest addresses and fervent piety, greatly endeared him to his numerous hearers, and induced him, at the close of his probationary labours, to confirm their choice of him as an assistant preacher.



On June 5 he married Miss Francis, who, some years before, had been admitted a member of her father's church. This was a union which contributed greatly to his happiness. For more than twenty years they lived together as heirs of the grace of life, and helpers of each other's joy; walking in all the commands and ordinances of the Lord, and training up a numerous family in the paths of virtue and religion.

The vicinity of Horsley opened to our deceased friend a wide field of usefulness. He was very assiduous in village preaching; and nothing gave him so much delight as the frequent opportunities that were afforded him of instructing the ignorant cottager in the truths of salvation.

Having received, after the lamented death of Mr. Francis, a unanimous call to accept the pastoral care of the church at Horsley, he was ordained April 16, 1800. It is supposed that there were present at this solemnity, two thousand people, and nearly forty ministers. Dr. Ryland gave the charge, and the Rev. Mr. Burchill preached to the people.

The following is an extract from his Diary, July 24, 1800. "Blessed be God, that the longer I live, the more I desire to be plain, familiar, evangelical, and searching in my ministry; not to dress up my sermons as if I were trimming a statue with laurels and roses, or as if at a heathen altar I were scattering abroad the incense of an idol; but as one who, while he preaches to souls, must himself be accountable for his sincerity and faithfulness. Once I aspired to be a popular preacher, and strewed about the flowers of speech, and offered to the people the nose-

gays of my fancy; but now I willingly recede from this rank, and would gladly occupy the most retired station so that I might be a useful minister. O to be of service in the church of Christ! This were better than to be pre-eminent in the esteem of men. I trust I find a pleasure in the work, to the utter exclusion of applause or gain. The Lord give me a greater portion of his spirit, that I may be more plain, and more faithful."

Troubles arising from a quarter whence he least expected them, he did not continue long at Horsley, but became the pastor of the Independent church at Uley, from whence, after he had occupied that station for eleven years, with great fidelity and usefulness, he removed to Gloucester. While he resided there, the pastoral office of the church at Weymouth became vacant by the lamented death of Mr. Rowe. The church, hearing that Mr. Flint was disposed to change his situation, earnestly requested a visit from him. Having excited much interest by his probationary sermons, he received a unanimous call, and, November 14, 1817, entered on his new sphere with the most flattering prospect of long enjoyment. Here he found a situation agreeable to his mind;—his circle of friends respectable; his circumstances easy; his family advancing to maturity, and repaying his solicitude and care by their opening virtues; his labours successful; his talents appreciated; and his influence daily extending: and his domestic comforts and the state of the church seemed to invite his stay. But God's thoughts are not our thoughts.

The foundation of Mr. Flint's illness was a cold, caught on the

Pebble Beach. Being over-heated by his walk, and exposed, in only a loose great coat, to a very piercing wind, he was attacked the same evening with fever. By medical advice he visited Nailsworth, in Gloucestershire. But his case being soon pronounced hopeless,—“Let me return,” said he, with his characteristic warmth, “to my dear people. They have had my labours; they have my heart; and they shall have my ashes.”

Accompanied by Mrs. Flint and two of his mourning children, he addressed himself to his journey, which he was some days in performing, owing to his extreme weakness. As the carriage was moving slowly up the hill from Nailsworth, looking around on the highly picturesque scene of that neighbourhood, he said, “How often have I made those hills and vales resound with the preaching of the Gospel!” On the following day he arrived at Frome. The interview between him and his dear friend, the Rev. Mr. Saunders, was very affecting. He had just been assisted into the chaise, and was sitting there alone. The door being open, Mr. Saunders ascended the steps to take his last farewell. “We have known each other,” said Mr. Flint, “many years, and we have always loved as brothers; and now I have one request to make. It is this; that at my death you will visit my mourning family and people, and preach my funeral sermon.” His voice faltered; he grasped the hand of his friend; he pressed it to his dying lips; and Mr. Saunders saw him no more.

At length he arrived at Weymouth, and after he had recovered in some measure from the fatigue of his journey, he desired

that all his people might wait on him by two or three at a time; and as on the verge of the grave, he gave to each of them his dying charge, and exhorted them all with great earnestness, to purity of life, to mutual love, and to perseverance in the ways of God.

His experience during his affliction was very tranquil. “It will naturally be inquired,” said he, “after my death, what were my exercises of mind during my sickness. Tell those who may inquire, that I had neither raptures nor doubts, and that the glorious doctrines which I preached and lived on in the days of my health, were my support in the prospect of dissolution.” Looking one day on his emaciated frame, he exclaimed, “What a blessing is it that this wasting of nature is not owing to a course of sin!” At another time, fixing his eyes on his wife and family as they sat around him, he said, “I desire to depart and to be with Christ, which is far better; though to abide in the flesh appears most needful for you.” Being asked whether he could surrender himself to the divine will in being separated from his family, “I can,” he answered, “resign a dear wife and eight dear children to His care, who has been my guide for forty two years.”

His disease every day gathered additional strength: it was accompanied with excessive torpor, and an utter inability of receiving the smallest nourishment. He became speechless. At this time, during a short interval of wakefulness, his eldest son, a youth about nineteen years of age, said to him, “Father, if you are happy, make some sign.” The dying father raised his withered hand, and waved it in



triumph round his head, and soon after fell asleep in Jesus. He died on the noon of Lord's-day, October 31, 1819, in the forty-third year of his age; and entered on his eternal rest in the heavenly world.

Mr. Flint, as a man, and as a friend, was loved most by those who knew him best. In his disposition he was warm and quick, but he was open, forgiving, and generous. He maintained his own sentiments with firmness; but while he was superior to vacillation, he abhorred the illiberality of the bigot. In conversation he possessed great ability: he was never at a loss for a topic, nor for the most appropriate expressions to convey his ideas.

As a preacher, he was very superior. His mind was comprehensive, his perception clear, his memory retentive, his imagination vivid, and his command of language extraordinary. Such were the just and striking sentiments which distinguished his compositions, and such was the command of his address, that no intelligent person could hear him without feeling himself obliged to listen to his instructions, how little interest soever he might feel in the subject.

But what is of infinitely greater moment, he possessed a most fervent love to God and to immortal souls. He had a tenderness of conscience that would not allow him in any practice which he thought might be displeasing to God; and a sense of honour that would not allow him in an act of meanness towards a fellow-creature.

His anxiety for doing good was remarkable. The mere inattention of a single hearer was sufficient to draw tears from his eyes; and the fear of preaching with-

out producing some salutary effect on the heart, would awaken in him almost insuperable emotions.

The last sermon he preached was from the dying words of Jesus, "It is finished." He concluded his discourse with the words of the text, "It is finished," and never afterwards opened his lips in public.

We cannot deny ourselves the pleasure of inserting the following extract from the Sermon, (by the Rev. Samuel Saunders,\*) which contains the Memoir at large, of which the foregoing is a compendium.

"Distressing as this bereavement is to the widow of our departed brother, yet how greatly must her affliction be alleviated by the persuasion, that he has exchanged a state of anxiety and pain for the felicities and glories of heaven; that, 'in brighter and happier regions,' he now enjoys the society of the glorified spirits of her late inestimable father, and of the seraphic Pearce, and of the amiable and pious Rowe; that he is now mingling with them a 'blissful intercourse,' and, being united with them 'in firmer bands and sweeter endearments than were ever known on earth, is encircling the throne of his heavenly Father, and gazing with ecstasy on the glories of the Saviour.' May the God of her deceased husband impart to her afflicted mind the consolations of his promises; inspire her with patience and fortitude to endure the heavy cares which, by this gloomy dispensation, are allotted

---

\* The same respectable minister has lately published, A Sermon on the Death of the late King;—and Children invited to serious Reflection, Price 3d. or 21s. per 100.—The latter on fine Paper, in neat Covers, 4d.

to her; afford her all the gratification that can arise from the affection, and obedience, and piety of her children, and spare her valuable life, that she may indulge her maternal solicitude, in sheltering their tender years, and in nurturing those gracious principles which she has so anxiously endeavoured to implant in their hearts!

“What powerful motives are exhibited to the children of our departed friend, to yield themselves to the service of God in the days of their youth! Let them reflect on the instances which we have produced of his ardent love to God, of his utter aversion from sin, of his early and decided attachment to the cause of Christ, and the uniform purity with which he adorned his Christian profession. Let them remember his earnest solicitude for their future happiness, his affectionate instructions, and his fervent prayers. After such advantages, what children ought they to be! How assiduous in the discharge of every filial duty to their dear widowed mother! How devoted to God! How holy in their lives! How useful to the world! How ornamental to the church!”

---

### THE BAPTIST CHURCH AT LEOMINSTER.

---

(Concluded from Page 138.)

---

11. *Dr. Joseph Stennett* was a member of this church, recommended in October, 1717, with Mary his wife, (as is supposed,) from Abergavenny. It is reported that he began his ministry here in Mr. Holder's time. It is certain he had his dismissal

from this church to be ordained at Exeter; and Mr. Holder was written to, for the purpose of assisting at his ordination. The letter was dated 7th month, 1721. This gentleman was father to the late Dr. Samuel Stennett. He died in London, or Bath, 1758. See Dr. Gill's Funeral Sermon.

12. *Mr. Thomas Lewis*, of Glascomb, Radnorshire. His name, and his father's, are on the church book, as members. He had a people at Glascomb, but often preached here. He died in 1735, aged sixty-four.

13. *Mr. John Oulton*; the third pastor of this church, and immediate successor to Mr. Holder. He settled there in 1731, was esteemed a pious and good man, but differed from Mr. Holder, in being a high Calvinist; on which account many were offended, whilst others approved of his ministry. He published, during his stay at Leominster, two 8vo. volumes. The first was “A Scripture-proof of the most important Doctrines and Duties of Christianity;” and the other, “An Answer to Mr. Wesley's Sermon on Free Grace.” A remark or two on the state of the church at the close of Mr. Holder's ministry, and as Mr. Oulton found it, may be necessary. The members at Hereford, who formed a branch of the church at Leominster, were considerably diminished, as appears from the list of 1694, and still more so, from that of 1707, and but three or four of them were living in 1714. After the death of Mr. Price, Mr. Holder preached but little at Hereford. The last ten years of his life he baptized but few; and the last three years, by a remarkable mortality, the number of members, including himself and wife, was reduced to thirty-



eight. Such was the condition of the church when Mr. Oulton accepted the charge of it. And though there were some additions soon after his settling, yet matters did not continue peaceable; there was a division in the church, and four or five members left it for a time. The breach was somewhat healed at the Association in 1743, but again broke out, or rather grew worse than better. In 1749, Mr. Oulton left the people, and went to Liverpool, where he was pastor of the church, afterwards Mr. Medley's; in which situation he continued some years, till his faculties failed him. He finished his days at his son's, at Rawden, about the year 1780, aged eighty-eight.

14. *Mr. John Oulton, Junior*, the son of the above gentleman, was baptized in 1740, and began soon after to exercise in the ministry. In 1742, he went to the Bristol Academy. After his removal, he visited Birmingham and Salop successively, for short seasons; then settled for some time at Bridlington, a sea-port town in the East Riding of Yorkshire; and, finally, at Rawden, a considerable village near Leeds.

15. *Mr. Rees Evans*, a native of Breconshire, near Builth, came to Leominster from Bristol in the summer of 1750. He supplied this church, in a probationary way, for three years; but the declining interest discouraging him, he went to the church at Shrewsbury, where he was ordained. He met with trouble there, and gave up the pastoral office in a few years. He spent the remainder of his days at Tewkesbury, preached occasionally, and died in 1768.

16. *Mr. Joshua Thomas* became the fourth pastor of the church. He was born at Cair,

in Carmarthenshire, about the year 1719. When twenty years old, he went to reside at Hereford, and attended Mr. Oulton's ministry at Leominster. In 1740 he was baptized there. In 1743 he returned to his native country, was requested to engage in the ministry, and occasionally complied. In 1746 he removed to the Hay, and soon afterwards joined the church at Maes-y-berllan, both in the county of Brecon. From the Leominster church he had a dismission to Maes-y-berllan, where he was ordained, to assist the aged pastor of that church in 1749. After Mr. Oulton left Leominster, and also in the time of Mr. Evans, Mr. Thomas was several times invited by the people to return; but many discouraging reasons prevented his compliance until Mr. Evans left, when, on the 7th of October, 1753, he complied. In his MS. he says, "It was nearly to a day ten years, since I had gone from Hereford. Several were gone to the other world, and not a single soul added in all that time. The sight was really affecting! On that day I preached from Isaiah viii. 17. *And I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him.* There was a suitableness in the subject, and I hope the Lord was with us in the same degree that day." Through the following winter he occasionally supplied the church, without the least thoughts of settling; but an all-wise Providence, which over-rules human purposes, brought him and his family thither in November, 1754. "On the 19th of December following," he writes, "I accepted the pastoral care of a small church, I hope in the fear and presence of God." No stranger assisted on this occa-

sion. This church then consisted only of thirteen members, and its increase was very gradual. Down to 1785 he baptized seventy-nine, and the number of members was then forty-nine. Mr. William, now *Dr. Steadman*, the respectable tutor of the Bradford Academy, was baptized by him in 1784; and he was called to the ministry out of this church January, 1788.

In August, 1797, Mr. Thomas died, and the following remarks concerning him are taken from the Church Book. "He was a laborious and judicious minister, possessed a very strong judgment, a very capacious memory, and was firm in his belief of the doctrines of grace, which he continued to preach, and under the influence of which he lived and died. He was a sincere friend, kind and affectionate to all who requested his services, and offensive to none. His usefulness, especially amongst the Welsh churches, was largely and eminently extensive, so that amongst them the memory of his name will long be as ointment poured forth. As an historian, also, he will be justly celebrated by most of the Welsh, and many of the English Baptists. He presided over this church nearly forty-three years." He was succeeded in the pastorate by the Rev. S. Kilpin, of Bedford, June, 1799, since removed to Exeter.\* A remark or two concerning benefactions to this church, must conclude this long account. During the period which comprised the lives of the above worthies, there were no missions, nor Bible societies to maintain: conse-

quently the donations of open-hearted Christians were given in endowments for the perpetual aid of the ministry, and the relief of poor members. In this way the church at Leominster was enriched by the communications of many. However the beneficence of one maiden lady should be stated. She built the present handsome meeting-house, a house for the minister, and two widows' houses with suitable offices; giving the premises, and a spacious garden. The whole is said to have cost her two thousand pounds. This was completed in 1771, after which she gave in perpetuity for the minister an estate, valued at about fifty pounds per annum.

## BAPTIST CHURCH,

AT GILDERSOME,

SIX MILES WEST OF LEEDS.

*This Church is a Branch of the Baptist Church at Rawden.*

ON Sept. 6, 1749, seventeen persons, members of the church at Rawden, were formed into a church. Mr. John Tommas, who had laboured amongst them from the year 1747, became their pastor. Mr. Tommas was born at Barnoldswick in 1724, and was baptized by Mr. Alvery Jackson when about seventeen years of age. —At his ordination at Gildersome in 1749, Mr. Jackson offered up the ordination prayer, and gave the charge from Isa. lii. 11; Mr. Palmer of Hull, who afterwards moved to Broughton, Cumberland, and died there, addressed the people from Matt. xxviii. 20. In 1748 Mr. Tommas had married Miss Ann Hudson. In 1754 he was dismissed to the pastoral

\* Mr. Kilpin laboured in this church very faithfully between twelve and thirteen years.



care of the Baptist church in the Pithay, Bristol, amongst which people he had been officiating some months as a visitant. He died at Bristol, August 27, 1800, aged seventy-six.

Mr. Thomas Ashworth, son of Mr. Richard Ashworth, Baptist minister at Cloughfold, Rossendale, Lancashire, and brother to Dr. Caleb Ashworth, tutor of the Independent Academy at Daventry, succeeded Mr. Tommas, and was ordained over the church at Gildersome, June 26, 1755. He was a man of eminent piety. He died of a paralytic stroke, May 10, 1769.

His nephew, James Ashworth, succeeded him. He was baptized by his uncle in 1759, and ordained in 1770. He removed to Farsley in 1800, and soon after to Horseforth, two villages between Leeds and Bradford, and died in 1802. Mr. Ashworth published a sermon on the death of Mrs. Weatherill.

After Mr. Ashworth left Gildersome, the church there was long in an unsettled state. Mr. Ward, (now Baptist Missionary in India,) ministered to the people nearly twelve months. Mr. Ackroyd (now at Halifax), Mr. Tate, and Mr. Brooks, laboured in succession as supplies till the close of the year 1805. At this time the Baptist Academy at Bradford was set on foot; the students from which Seminary occupied the pulpit at Gildersome till March 18, 1807, when the Rev. W. Scarlett was called to labour here. Mr. Scarlett was led to the knowledge of the truth under the ministry of the amiable Pearce, and was baptized by him, and called to the work of the ministry by the church at Cannonstreet, Birmingham. He afterwards resided in Hull, went to

Gildersome as above, and was ordained in 1808; Dr. Fawcett and Dr. Steadman assisting. The number of members now (April, 1819) is twenty-three.

The following ministers were sent out by this church: Joseph Askwith, Jan. 2, 1777; dismissed to the pastoral care of the church at Bramley, near Leeds, a people he had the means of gathering.

Luke Hayward, July 3, 1777; dismissed to the pastoral care of the church at Watford.

John Ross, Jan. 24, 1779; dismissed to the pastoral care of the church in Gisburne Forest, near Skipton.

I. M.

Shipley.

---

## THE FRUIT OF THE SPIRIT.

---

### No. IV.—LONG-SUFFERING.

LONG-SUFFERING consists, in the first place, of *forbearance in the midst of injuries and provocations*. The Christian is not unfrequently exposed to such treatment as calls for the exercise of long-suffering, and puts his forbearance to a severe trial. His holy and consistent conduct becomes a silent monitor, and conveys a powerful and unwelcome reproof to the careless and the gay. While it produces respect and admiration in some, in others it excites the opposite feelings of envy and hatred. His character is often viewed with a malignant eye, and every action has to pass a rigid scrutiny; his excellencies are depreciated; his motives called in question; and he himself is derided as weak and fanatical. The world is eager to detect the slightest imperfection, and ever ready to fancy a fault where it cannot find one. Hence the

spirit of detraction which is so freely indulged; hence the ready taunt, the scornful sneer, the laugh of ridicule; hence the poisonous breath of calumny, which threatens to wither the fairest and most flourishing reputation. Amid this obloquy and reproach, there is ample scope for the exercise of Christian forbearance. It may indeed be difficult in such circumstances, to maintain an even and unruffled temper, but the Christian is to repress every angry feeling, and to banish from his mind every revengeful thought. We are "not to render evil for evil, or railing for railing, but contrariwise, blessing." How sublime is the lesson which our Saviour taught; "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use and persecute you!" This is the first and highest exercise of long-suffering.—But the injurious treatment with which the Christian is assailed is unhappily not confined to the world: sometimes it proceeds from a quarter from which it was least to be expected. There is a jealous and contracted, a mean and envious spirit, which is not unfrequently to be found among professors of religion, and which is manifested in various ways towards those who are more active and more consistent than themselves. They endeavour to palliate and excuse their own listless and culpable inactivity, by sitting in severe judgment upon others; and wish to hide their deficiency in zeal under the shelter of a superior sagacity:—a sagacity which is often pretended, and when real, is not exercised in a manner the most charitable. They who are pursuing a career of usefulness must

not expect to escape all censure; and although it is painful to be exposed to unfriendly and sarcastic remarks, yet let it be remembered, it is then we are called to the exercise of that charity which "is not easily provoked, but which suffereth long and is kind."—While the injuries of others tend to excite resentment, their weaknesses and prejudices are apt to provoke contempt. But neither resentful nor contemptuous feelings, should ever find a place in the Christian's breast; for we ought "to bear with the infirmities of the weak, and not to please ourselves." Such appears to be the nature of long-suffering. It stands directly opposed to the indulgence of a hasty and unhallowed temper.

Long-suffering consists also of *patience in the midst of trials and afflictions*. This appears to be the meaning of the term, at least in one part of the sacred volume, when the Apostle prays that we may be "strengthened with might unto all patience and long-suffering with joyfulness." Patience and long-suffering are here identified; and in this sense, there are innumerable occasions in which this Christian grace needs to be exercised. How multiplied and various are the vicissitudes and calamities of life, and what a checkered scene does this world exhibit! The light and shade are sometimes sweetly intermingled in the picture, but frequently the darker tints prevail. While we behold some, blessed with the sunshine of prosperity, and surrounded with every thing that heart can wish; we see others presenting a sad and melancholy contrast:—their prospects are obscured; their sky is overcast; the clouds gather around them, and the storm beats



upon their defenceless head. While some are gliding down the stream of time with ease and celerity, others have to buffet with the waves of troubles, and to contend with a thousand conflicting cares. "Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground, yet man is born to trouble as the sparks fly upward." But amid every scene of sorrow, the Christian is to exercise patience and long-suffering. He is to trace the hand of God in all, and never to repine at the arrangements of a wise and gracious Providence. "Shall we receive good at the hand of God, and shall we not receive evil?"—This grace is needed to support the mind, not only in adversity, but in sickness. When the bloom and vigour of health forsake us, and disease preys upon the human frame, and undermines the strength of the constitution; should we be exposed even to the greatest extremity of pain; not a murmuring sound should escape our lips, not a complaining sigh should heave our bosoms.—Or if, instead of pain of body, we should experience distress of mind; should the stroke of death sever from our hearts some object of our tenderest regard, and leave us to mourn in solitude and sadness the loss of those we love; although the tears of affection may freely flow, and the memory of departed worth be fondly cherished, still submission to the will of Heaven is the difficult lesson we must then learn; and however painful the struggle, we must adopt the sublime sentiment of the venerable and afflicted Patriarch: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—Thus, long-suffering comprises patience

in the midst of trials and afflictions, as well as forbearance in the midst of injuries and provocations; and stands equally opposed to a discontented disposition as to a resentful temper.

Long-suffering, as a fruit of the Spirit, is not to be confounded with natural apathy, or hardened insensibility, or stoical indifference. Some possess minds so sluggish in their movements, and hearts so callous, that nothing seems to affect them: and others have had the fine edge of feeling blunted either by profligate habits, or by the precepts of a proud philosophy. These frequently are found to pass unmoved through trials and reproaches, through difficulties and dangers; and thus assume the appearance of a forbearing temper and a patient disposition. But long-suffering implies the existence, not the annihilation of feeling. He who remains unaffected cannot be said to exercise either patience or forbearance. The Christian feels, and often acutely: but supported by divine truth, and influenced by the Holy Spirit, he endures with resignation all that his heavenly Father permits or appoints. His state of mind is equally remote from the dull stupidity of the ignorant, the reckless unconcern of the vicious, or the forced and unnatural obduracy of the stoic.

Long-suffering, as a fruit of the Spirit, is never possessed alone, but is always exhibited in harmonious combination with the other Christian graces; blended with love and joy and peace. It is connected with supreme love to God, which produces an entire acquiescence in his providential government, and teaches us to say, even in the darkest dispensations, "Thy will be

done."—It is sustained by holy joy, which gives an elevation to the soul, and raises us above the vexations and sorrows of the world. It is almost identified with that sacred peace, which, built upon a solid basis, gives firmness and steadiness to the mind, and preserves an unruffled calm within, while the storm is spending its fury without.—This grace has indeed its counterfeit; but the reality may be readily distinguished from the resemblance, by its being thus associated. He who is a stranger to divine love, holy joy, and real well-grounded peace, cannot exercise that genuine long-suffering which is "the fruit of the Spirit."

This grace is recommended to us by its own intrinsic excellence. Man never appears more truly noble than when he stands erect in the midst of danger, when he bears up with fortitude under the pressure of calamity; neither dismayed by difficulties, provoked by injuries, nor depressed by sorrows; cheerfully relying on a wise and gracious God; assured, that under his guidance and control the most painful and trying circumstances shall all co-operate for good. How admirable does this grace appear when viewed in contrast with fretfulness, impatience, resentment, and discontent! These feelings are not only mean and degrading, but if ever they are permitted to prevail, they will sour our temper and undermine our enjoyment; rendering us wretched in ourselves, and a burden to those around us. So that long-suffering is essential both to the dignity and the happiness of our nature.

By the exercise of this grace, God is glorified. Long-suffering is indeed a passive virtue, and its character is quiet and unobtru-

sive. But frequently the calm content of the retired Christian in scenes of difficulty and distress, reflects a higher lustre on religion, and shows the value of its principles more completely than the active exertions of those who are engaged in scenes of public benevolence. We are to *suffer* as well as to *do* the will of God; and he is equally honoured by our patience and forbearance, as by our activity and zeal. This unostentatious grace is not less ornamental to the Christian character, and even more pleasing in the sight of God, than those splendid virtues which almost exclusively attract the applause of man.

Many striking examples of long-suffering are recorded in the sacred volume. We have already alluded to the case of Job. What a sad and sudden reverse did he experience:—reduced in a moment from affluence and splendour to the depths of poverty and distress; stripped of his numerous flocks and herds; deprived by a single stroke of the children of his love; his body covered with a loathsome disease; and to aggravate his sufferings, himself rendered an object of derision to the unfeeling multitude, and having to bear the reproaches of his false-hearted friends! Yet in the midst of all his calamities, what fortitude of mind did he manifest—what pious resignation to the will of God! His patience has become proverbial, and his character has been carefully delineated by the pencil of inspiration as a pattern for us to imitate. Behold David, driven from his capital and his throne, by the rebellion of a favourite, but unnatural, son! As he pursues his mournful way, oppressed with grief and care, Shimei comes



forth to meet him, and with cruel audacity, curses him to his face. But when his attendants would instantly have avenged the insult, the exiled monarch displayed a noble forbearance, and expressed an humble hope in the protection of the Almighty:—"Let him alone, and let him curse; for the Lord hath bidden: it may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."—Witness the dying martyr Stephen:—when his accusers and his judges "were cut to the heart and gnashed on him with their teeth," he stood with a majestic firmness, unmoved by their infernal fury: and when cast out of the city and led to a lingering and agonizing death, he placidly resigned his spirit to his Saviour; and with his expiring breath, interceded for his murderers: "Lord, lay not this sin to their charge."—But there is one example of long-suffering which far exceeds all others; the example of Christ himself: on this, however, we can only slightly touch at present. In all the trials through which he passed; in the temptation in the Wilderness; in the persecutions with which he was assailed; in the agony in Gethsemane; amid the insults he received in the hall of judgment; and during the last sad scene of suffering on the cross; we behold in him the utmost calmness and composure, the most perfect patience and forbearance. "When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." How anxious should we be to tread in his footsteps, to imbibe his spirit, and O! to copy such a model.

Long-suffering has been exer-

cised by the Deity himself towards ungrateful and rebellious man. Often have we provoked his wrath, but yet his wrath is delayed. Sin is calculated to rouse the indignation of the Almighty, and calls aloud on Divine Justice for immediate punishment. But the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Long has he borne with our insensibility and imperfection; and should not we aim to imitate that attribute of which we are ourselves the objects? Let us "be imitators of God as dear children;" and in this respect, endeavour to "be perfect as our Father in heaven is perfect."

It is consolatory to reflect, that long-suffering is only a temporary grace. In heaven there will be no scope for its exercise. In that happy region, where love shall burn with a purer and more brilliant flame; where joy shall be expanded into ecstasy, and peace become perfect and perpetual; long-suffering will be no longer needed; for the trials and sorrows of this mortal state shall be known and felt no more. H.

## ADDRESS TO CHRISTIANS,

### No. 2.

HAVING made these preliminary observations, I thus proceed.

I. Let us guard against *the undue influence of this world*. The good things of this life may be sought for the purposes intended by God when he created them; but to treasure them up as something on which to rely in time of trouble, or to place our supreme affection on them, is idolatry. Through the depravity

of our nature, it is difficult to possess riches without injury; many have been so dazzled by the sunshine of prosperity as not to persevere in the path of the lowly; turning aside to observe lying vanities, they have forsaken their own mercies. It is not however what we possess, but the place it holds in our affections: the man who has but little of this world may love it more, and be more devoted to its increase, than the man who has much of it.

We have in Bunyan's Pilgrim, an important lesson. A man with a muck-rake in his hand, who could look no way but downwards; he was employed in raking up straws, and sticks, and the dust of the floor, rather than listen to him that stood over his head with a celestial crown in his hand, and offered to give it to him for his rake. When Christiana understood this she said, "Oh! deliver me from the muck-rake. That prayer, said the Interpreter, has lain by till it is almost rusty. *Give me not riches*, is the prayer of scarcely one in ten thousand. Straws and sticks and dust, with most, are the great things now looked after." Do we not resemble this poor man? Are not the little things of this world the objects of our attention? Let us not forget that sweeping declaration, "If any man love the world, the love of the Father is not in him." To redeem the people of God from the love of this world, was one end of the death of Christ: they should not therefore be conformed to its fashions and maxims, but be transformed by the renewing of their minds, that they may prove what is the good, acceptable, and perfect will of God. The man who has a proper know-

ledge of the divine character as revealed in the scriptures of truth, will be able to look beyond this mortal state; in prosperity and in adversity he will be able to say, "The Lord is my portion, saith my soul, therefore will I hope in him." Let us pray with David, "Teach me, O Lord, the way of thy statutes; and I shall keep it unto the end. Incline my heart unto thy testimonies, and not unto covetousness."

B.

S. G.

---

## LETTER

TO AN

## AFFLICTED FRIEND.

---

MY DEAR FRIEND,

IN taking the liberty of writing to you, I trust I can say, that I am influenced by no other feeling than that of sympathy, and by no other desire than that of promoting your present peace and eternal happiness. The common circumstances in which we are placed, as fallen creatures, are calculated to excite our sympathy for one another. We possess alike a body and a soul: a body that is frail in its constitution, liable to pain, and weakness, and death; a soul capable of thinking, reasoning, judging, and feeling; a soul whose thoughts are vain, whose reason is darkened, whose judgment errs, whose desires are sensual, and whose feelings are susceptible of pain; a soul which, vain, and dark, and erroneous, and sensual, and miserable as it is, can never die; its maker having given it a constitution that can never be worn out, and impregnated it with a principle of immortality. Under such circumstances every serious and reflecting mind will not only



sorrow on account of its own wretchedness, but will also feel a lively interest in the sufferings of others.

That this abject condition is the real condition of man is asserted in scripture, and realized in experience. If the voice cries, "All flesh is grass;" we behold the children of men, of every age, and of every station, (no matter under which of the innumerable diseases that are abroad in the earth,) droop and die; and in the gloomy, silent spot where the trophies of death are deposited, we see, side by side, the infant and the full-grown man, the youth and the hoary-headed sire. If God declares, "there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God;" we behold youth spent in vanity, riper years in labouring for that which satisfieth not, and old age in all the miseries of disappointment and guilt; or, through the hardening influence of sin, in that shocking insensibility which views without repentance the past, and feels no painful apprehensions concerning the future. We behold works of deceit, and folly, and rebellion against God; and in all the schemes, and labour, and anxiety of the world, we see the body preferred before the soul, time before eternity, earth before heaven, and the creature before God the Creator; while, by the glitter and hurry of worldly objects and pursuits, men impose on their understandings, and deceive themselves; thus sacrificing body and soul for pleasures which they cannot long enjoy, and for possessions which they cannot retain. They sow to the flesh, and of the flesh they reap corruption.

My dear friend, can these things be without our knowledge?

can we know that they exist, and not think about them, and without being convinced, that we also are workers of iniquity? can we be convinced of sin without feeling that we are undone, that we have lost the favour of God, and have exposed ourselves to his wrath; and can we feel this without hating sin, without repenting of it, without desiring and praying to be delivered from its present dominion and polluting influence, as well as from its future awful punishment? I hope you see and feel all this, and desire and pray for pardoning and sanctifying grace. If however you do not, I would earnestly entreat you to examine the subject with that carefulness which its importance demands. There is, I know, in each of us, a disposition to put off the examination of a subject which must be followed by painful conviction; but it is better to feel the pain of conviction and repentance in time, than the pain of despair in eternity. No one, on a death bed, ever repented that he examined the state of his soul too soon: but what agonizing feelings have been occasioned by neglecting the soul, by living without God in the world! Such conduct has planted the pillow of the dying man with thorns; and many have delayed, and delayed, till they have lifted up their eyes in that torment, where their worm dieth not, and the fire is not quenched.

O, my dear friend, if you have hitherto delayed, delay no longer. No circumstances can justify a neglect of the "one thing needful." But your circumstances excite in the breasts of your friends a more than common concern for your eternal happiness. *They* hear the voice of your affliction.

and they wish *you* to hear it; it is, "Prepare to meet thy God." Do not, I beseech you, presume on a recovery; I fear there is but little hope of your living long: medicine seems to fail, your strength decays, while symptoms of approaching dissolution increase. But even should you recover, life will be uncertain; in its best estate, it is but a vapour; if spared now, the next breath of afflictive air may destroy it. Besides, a proper concern about the soul is not inimical to life. Religion, though it requires self-denial, is the way of pleasantness,—the path of peace. Though it is attended by the cross, it counteracts many a pain. It soothes, enlivens, and strengthens the soul under all its infirmities, trials, and dangers. It is not only the most suitable companion in the hours of affliction and death, but it is also the best counsellor in the season of prosperity and temptation. In a word, "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

(To be concluded in our next.)

## ANECDOTE

OF THE

### Notorious Thomas Paine.

*Related by the Rev. E. Burn, at a late Meeting of the Bible Society, where he said he would answer for its Truth.*

THE death-bed is the place for prying into the recesses of the heart: it is there where are displayed the poignant agonies of an infidel. Some weeks previous to the decease of this wretched individual, he had been reduced in his temporal condition to the greatest misery, which was not a little augmented by the horrors of mind to which he was sub-

ject, but which he strove to conceal, in order to support his former fallacious doctrines. A lady, who lived near him, of great benevolence, paid much attention to his wants, and used daily to carry him food to his dwelling. The time came when he was unable to leave his bed, and even then also did the kind hand of his benefactress administer to his distress.

One day, seeing the approach of that fate which before he dreaded not, and being desirous to make some confession of the enormity of his guilt, he inquired of the lady, if she had ever seen a book he had published called *The Age of Reason!* She was reluctant to answer him, fearing it might add to the trouble of his mind; but being pressed for a reply, she said she had. And now we come to what we hope will go home to every heart: Paine, grasping the hand of his benefactress, exclaimed, "*Aye, madam, if ever the devil had an agent on earth, I am that man!*"

## THE WORDS OF CHRIST.

John vi. 63.

THEY ARE,

1. *Important.* How important, let the despairing sinner on his death-bed tell; or he who is convinced of his sin, who sees that there is salvation by Christ, who would prefer pardon of sin to the wealth of the Indies, but who fears that the blessing is too great for such a sinner as him.—2. *Attracting and persuasive.* Matt. xi. 28.—3. *Commanding and authoritative.* Matt. vii. 29, and viii. 27.—4. *Animating and consolatory.* Rev. ii. 10, 17, 26. iii. 5, 12, 21.—5. *Interesting and impressive.* The whole of the Gospels.—6. *Suitable to our wants, and adequate to our most enlarged desires.* Matt. vii. 7, 8. John xvi. 23.



# Juvenile Department.

## PHILOSOPHICAL REFLECTIONS.

### No. XXII.—GOLD.

Amid th' embowell'd treasures of the earth,  
Gold is the prize that courts the toil of man.  
Its rich, its lively, fascinating hue  
Even delights the roving eyes of youth;  
Its rarer properties the wise attract,  
And raise their thoughts to th' all creative Mind:  
Than lead more pond'rous, yet so malleable  
That sporting winds bestrew its trembling leaves;  
A grain so ductile as to gild the wire  
Of miles in length. But of its force beware  
On grov'ling minds deprav'd: Watch the poison  
As it steals the affections of the soul.

IN proceeding to particularize some of the metals, we begin with that of which mankind are so inordinately fond, and with which we are all superficially acquainted.

One of the most obvious characteristics of this metal is its beautiful and unfading colour. Several of the metals attract our notice by their colours in their bright and polished state, as iron, copper, and silver; but they so soon tarnish, or, (in common language,) rust, owing to their affinity for oxygen, that they offend rather than delight the eye. Gold, however, is not affected by long exposure to air or water, and being consequently durable, it has ever been valued for ornamental as well as useful purposes.

Another of its characteristics is its weight, it being the heaviest of all metals, except platina. Possessing no great degree of elasticity, and not being very hard, for uses in which it would be liable to wear, a small quantity of copper is generally added to increase its hardness. Although it has less tenacity than iron, copper, platina, or silver, yet a wire of gold, but one-tenth of an inch in diameter, will support a weight of 500lbs. It is so malleable, that it is beaten into leaves so thin, that even a breath of wind will carry them away; and, in this state, so various are its uses, that the trade of a goldbeater employs very many persons in large towns. "It is calculated that it would take fourteen millions of films of such gold as is on some fine gilt wire, to make up the thickness of an inch;

whereas fourteen million leaves of common printing paper would occupy nearly three-quarters of a mile in thickness." It is the most ductile of the metals, and is readily drawn into wire of extreme fineness; indeed an ounce of it is found sufficient to gild a silver wire of thirteen hundred miles in length. It is not easily dissolved: it yields however to the influence of two acids, either the nitro-muriatic, or the oxymuriatic. Its solution united with ammonia may be converted into a fulminating powder of a very powerful nature. Gold is found to melt at 1300° of Fahrenheit, in which state its fine yellow lustre is converted into a blueish green; and it is remarkable, that, by intense heat, it has been preserved in a state of fluidity for thirty weeks without losing in any perceptible degree a portion of its quality or weight. In forming our conceptions of the Almighty's perfections, we are more accustomed to contemplate their display in objects that are vast, than in those which are minute, although the latter, duly considered, are equally illustrative of their glory. Reflections on our present subject are calculated to enlarge our ideas of the great creative and superintending power and wisdom, which are as really employed in all the operations of the subterraneous world as in the revolutions of the sublime orbs that travel the immensity of space. The solution of solids, and the solidifying of fluids, are subject to the nicest laws. Each metal has its particular degree of heat at which it dissolves, and, in returning to the solid state, nothing like irregularity or accident is seen, but its operations are uniform: thus, gold in cooling, contracts its bulk, and crystallizes uniformly in small quadrilateral pyramids.

Metals, in a state of rust, are in general so far from exciting curiosity, that they are treated with neglect, and abandoned with disgust; but the inquiring mind observes the

greatest order in this process of nature. In the language of that most useful of the sciences, chemistry, the rust of a metal is called its oxide, and of these oxides each metal has its distinct and various kinds, which are formed in peculiar temperatures with all the regularity of the most admired processes. Metals become oxidized by the property they possess of decomposing and absorbing the oxygen of air and water; but gold has so little affinity for oxygen, that it is necessary to have recourse to extraordinary means to oxidize it; such as amalgamating it with mercury and applying heat, or dissolving it in nitro-muriatic acid and precipitating it with a solution of potash. We are not very conversant therefore with the oxides of this metal, of which there are considered two, the purple and the yellow: the former of which is employed in staining and ornamenting porcelain.

Besides the oxides, the metals have also their peculiar salts, many of which are already known to be remarkably useful. Muriate of gold is the only salt with which we are acquainted belonging to this metal. While this salt may be employed for many entertaining purposes, in a state of solution with ether, it has been used for securing lancets and surgical instruments from the injurious effects of damp climates. There was a period, happily long since passed, when under the attractive appellation of potable gold, it was administered as an infallible remedy in many complaints to those who were rich enough to take the enviable potion.

Besides the uses of this beautiful metal to which we have already alluded, many others might be added; but the recollection of the youthful reader cannot fail at once to supply many of the most obvious, such as its employment for coin, jewellery, and plate, on which occasions it is generally alloyed with silver or copper. Standard gold of this country unites twenty-two parts of gold with two of copper. It cannot be doubted, that the monarchs of antiquity employed this metal in much greater abundance than those of later pe-

riods. It is said in the 10th chapter of the 1st of Kings, "that King Solomon's drinking vessels were of gold, and all the vessels of the forest of Lebanon were of pure gold; none were of silver; it was nothing accounted of in the days of Solomon." From the same chapter it has been calculated, that Solomon received 27 tons of this precious metal in one year.

The ostentatious and the gay may deplore the degenerate taste of our nobles in this particular, but the humble and the serious will see no cause for regret. Among the uses of this metal to which we have adverted, the quantity used in jewellery is much to be regretted, as greatly tending to foster that pride and vanity so disgraceful, although so common, to human nature. There is every thing in the condition of man to call for humility; how pitiable then must he appear to superior intelligences when he is seen wasting his time, his wealth, and his attention on little trifling distinctions! The example of the Redeemer is full of instruction in this respect. The real value of rings, whether placed on the finger, or more ridiculously and cruelly suspended to the ear, is best seen in moments of solemn devotional retirement, or in scenes of affliction and trial; indeed, whatever there is in our dress calculated to give an injurious direction to our thoughts, it would be well for us to avoid.

Still more should we guard against the love of wealth, lamentable examples of which are furnished in every age. The explicit and awful declarations of the scriptures against avarice should be repeatedly read, and should give a direction to the duty of self-examination. It was a maxim of the ancients, now equally true, that the love of riches increased with their accumulation. O could the extravagance of fashion and the hoards of avarice but enrich the resources of benevolence, how would our charitable institutions flourish; how many helpless orphans would be provided for; how many afflicted widows would sing for joy!

N. N.



## Obituary.

### EPHRAIM MARSHALL.

THE venerable subject of this memoir was born in Windhill, near Bradford, Yorkshire, April 4, 1745. With his youth we have but little acquaintance. At eighteen years of age he was married to Martha Hall, who at that time was a member of the church at Rawdon. His mother was, we believe, in connexion with the Wesleyan Methodists. Our late friend said, that about 1775 he had a remarkable dream, in which he supposed that two of his children were burnt to death. This powerfully wrought upon his mind, and was the means of his conversion. In the spring of 1777, he and a friend went to hear the Rev. Reynold Hogg\* preach a sermon at Kipping in Thornton, near Bradford, in defence of infant sprinkling. The sermon removed all their doubts about baptism. They both returned fully persuaded that the preacher had failed to prove his point; and that infant sprinkling was a practice not founded on divine authority. The consequence was, that Ephraim, and his friend Joseph Crabtree, were both baptized by immersion on a profession of their faith in the Lord Jesus, June 1, 1777, by the pious and worthy Mr. George Haines, at that time the Pastor of the Baptist Church at Shipley. After his union

with the church of Christ in this place, our friend's mind was much harassed with fear lest he should be a reproach to his Lord; but he was mercifully relieved from his anxiety by an application of Psal. xliii. 5, to his mind, "Why art thou cast down, O my soul, &c.?" This support was administered when he was engaged in prayer in an out-house, to which he had often retired before to hold converse with his God. Our departed friend, for nearly fifteen years, had continued a truly honourable member of the church, when he was chosen to the office of Deacon, which office he filled to the glory of his Lord, and the satisfaction of the church, for nearly twenty-eight years. For many years before his death, it pleased God to lay a very heavy affliction upon this good man, which he bore with the most exemplary patience, and submission to the divine will. At one time when his mind was painfully exercised, he was graciously relieved by Isa. xli. 10. "Fear not, for I am with thee." He afterwards observed, "These afflictions are all designed by God to promote my sanctification: I bless God for them. I have been afflicted these seventeen years, yet have always had great cause for thankfulness, and none for complaint. I never repented of serving my Lord, but have often mourned that I served him not earlier, and better." At another time he said, "God, who hath called me, is faithful. He has already done too much for me to leave me at last. I trust he has given me living faith in his name. None but God could have kept me so long, and he has kept me, and blessed me in a wonderful manner. His visits have not been few, nor his mercies small; Glory! Glory! for ever to his name." To a friend who was sympathizing with him in his trouble he said, "Whom

\* About five or six years after this Mr. Hogg became a Baptist. He has since that time been Pastor of churches at Oundle, Thrapston, and Kimbolton, and has lately succeeded the Rev. Wm. Brown as Pastor of the Baptist church at Keysoe, near the last-mentioned place. He was the first Treasurer of the Baptist Missionary Society. We reviewed in our Magazine for March an excellent little book written by him, entitled, "Personal Religion," Price 2s.

the Lord loveth he chasteneth; but he is still my rock. I hope faith and patience will hold out to the end. I am persuaded he has some corruption to purge away; and when that is removed, I shall be called home. I long "to suffer all his righteous WILL, and in that WILL to rest:

"None but Jesus, none but Jesus,  
Can do helpless sinners good."

Yes, there is something yet that needs subduing. I am in the hands of a faithful God. He will fit me for his glory, and will keep me to it. How pleasant will it be to meet my dear brethren and sisters in glory, but especially my dear Lord! "Finish thy work, my Lord, and cut it short in righteousness." Being visited one day by his pastor, he said, "I am rather better than I was. The Lord has done wonders for me; but O! I long to be able to attend the public means of grace; no one can tell what a loss I sustain from being unable to attend the chapel." On Sabbath-evening, Jan. 2, his mind was in darkness, and the enemy was permitted to trouble him. He said the next day, "My mind was so dark last night, that I could not rest for sorrow; but after a while passages of scripture came to my mind so suited to my state, and were so powerfully applied, that I could not sleep for joy." Thus lived, and thus died, this holy man of God. He expired Jan. 11, 1820, in the 75th year of his age. His funeral discourse was preached by his pastor on Lord's-day afternoon, Jan. 23, to a numerous assembly, who testified, and still testify, their veneration and respect for the memory of Ephraim Marshall. It would be injustice to the memory of one of the best of men, not to mention some of the leading traits in his character. Through every stage of his pilgrimage our venerable friend appeared to possess great spirituality of mind. In all religious exercises he engaged with manifest pleasure, seriousness, and devotion. His conversation was holy, and animated by a divine sweetness. Gratitude for the smallest favours was always discovered; and

though he was poor to an extreme, yet he was at the farthest remove from a craving, clamorous spirit. His friends saw his necessities, and ministered to his wants with delight. The house of God was the place in which our honoured friend delighted to dwell. When almost reduced to a skeleton, he would still walk to the chapel, though he tottered at every step. His temper was peaceful, affectionate, and mild, beyond that of most men; and his reputation was unblemished, both in the church and in the world. To visit the sick was his delight, both in the days of his health, and when emaciated by disease. But amidst all his excellencies (and perhaps few men living had more) Ephraim bewailed his state as a sinner, and was truly humbled in the sight of God. His prayers were the language of deep self-abasement, and eminently calculated to awaken a spirit of devotion. Reader! follow him, as he followed his Lord.

Shipley.

I. M.

### MRS. SARAH MANN.

MRS. SARAH MANN died June 22, 1819, at Horndon-on-the-Hill, Essex, aged 22 years. About four years ago the Gospel was sent into her neighbourhood, by the Baptist Association for the county, united for the support of village preaching; upon the ministry of which she attended, and at an early period found it the power of God to salvation. Under a sermon from Psalm xl. 2, which was preached in a licensed room in an adjacent village, she was convinced of sin, and directed to Christ, upon whom she was enabled to build her hope of present and future happiness. In July 1817, she was baptized with several others, who, with her, (to use her own words but a few days before her death,) will "have to bless God through eternity for village preaching," and who were all united to the church at Billericay under the pastoral care of the writer. In the beginning of the present year she was assailed by the disease which terminated her existence. During her illness I visited her frequently,



session of a settled peace of mind, which she observed was one of the blessed fruits of her Lord's sufferings. On my first visit I found her apparently very near death, though she lingered for six months. Her mind was serene and happy. She looked forward to the change that awaited her, with that calmness and fortitude which the religion of the Bible can alone inspire. I engaged in prayer, having previously enquired if she wished me to solicit any thing in particular. She replied, "Yes, Sir, that I may be resigned to the divine will, and prepared for a comfortable passage through the swellings of Jordan."

At another time I said, I quite expected you would have taken leave of all on earth before this time. "O no, Sir," answered she, "I am still on this side Jordan. You are disappointed. You said when you left me, that I should soon be out of the miseries of this sinful world, and should be at home with my Father. But the signal is given; I only wait the convoy."

"See the kind angels at the gates,  
Inviting us to come:  
There Jesus the forerunner waits  
To welcome pilgrims home."

It being Sabbath-morning, I observed it was our ordinance day at Billericay, to which she replied, "I wish I could unite with you *once* more; but we shall meet yonder, and then sit down to an everlasting banquet with all the family of heaven: what an assembly! Lord, why am I a guest?" She again adverted to the subject of village preaching, blessing God for such effectual means of converting sinners, "of whom," said she, "I am chief." She was, indeed, not only comfortable, but quite happy, and her prospects were clear and animating.

On the next day, it was with great difficulty she could converse with me. She said, "I cannot talk much, I am too weak; I have nearly done with all things below the skies; I shall soon be at home." I asked if her mind was happy. "Quite, quite," she replied; "nothing here disturbs me; I can leave all. And now, my dear Friend and Pastor, my Father in Christ, I must bid you

adieu for a season: I am only going before. Give my kind love to Miss —— and tell her

' 'Tis Religion does supply  
Solid comfort when we die.'

Remember me to all the friends at Billericay. The Lord bless you, and make you a blessing." I took her by the hand, which seemed paralyzed by the approach of death, and took my leave of her, hoping to meet her in that world, "where languor and disease no more invade this house of clay." The following day, having taken leave of her friends, she calmly fell asleep.

On Lord's-day, July 4, her death was improved at Billericay, agreeably to her request, from 2 Cor. v. 5, 6.

T. B. C.

Billericay, Sept. 17, 1819.

---

MRS. ALICE PALMER,  
AGED 80.

---

THE venerable and beloved deceased, was one of the first members who formed the Christian church in Thrapston, and after having maintained a consistent profession for twenty-three years, she laid down that profession unstained by error, or vice; and, so far from having any thing to conceal or to extenuate, her name now mentioned in public or in private, as did her person when living, awakens the attention it deserved: she possessed no peculiar features of character, no singularity of attributes and actions which might be seized to distinguish her; these, where they are manifest, it is not always proper publicly to mention; and, concerning them, people will decide according to their respective views and feelings. But that which was truly excellent and praiseworthy in her was embraced by uniformity of conviction: the distinctions to which we allude, had they existed, would have given occasion to great diversity of opinion, and upon that which was confessedly the least important. There are few who more eminently cultivated, or more fully displayed, the passive graces of Christianity

than she did. She greatly excelled in submission, meekness, patience, long-suffering, and gentleness; by these, observation was fixed upon her, and she was allowed most impressively to preach righteousness to those who were unwilling to hear other instructors. Her religion was habitual and unostentatiously devotional; she was much attached to the Holy Scriptures, read them frequently through with careful attention, and always read the Psalms through twice in the time she devoted to the other books. From the word of God she saw clearly into those truths which are generally termed Calvinistic, and particularly admired the works of Archbishop Leighton, several leaves of which were turned down by her own hands, and found so after her decease. Her innocence (by which we mean her unwillingness to injure or grieve any) was worthy of imitation. She was harmless, as the Apostle enjoined Christians to be; she gave no offence to Jew nor Gentile, nor to the Church of God; the spirit of David was felt and invited by her when he was checked from repining and murmuring, "lest if I should speak thus, behold I should offend against the generation of thy children." One certain evidence of the degeneracy of the age is the representation of inoffensiveness of behaviour, as connected with some imagined intellectual deficiency: as if there were no superior mental attainments without deceit and villainy. But as one has justly observed, the craftiest villain is the greatest fool, and the "harmless" Christian the wisest man. Being converted, she humbled herself as a little child, and thus arrived at the high honour of being great in the kingdom of Heaven. It would be doing her an act of injustice to omit one eminent trait in her character. Her *benevolence* will not be denied, and cannot be questioned. Her means were indeed comparatively small; and by a little common reasoning, especially by the help of that Catholic argument, charity begins at home, she might have confined the whole of her income to herself; but by self-

denial, by separating every thing that was, superfluous from what was necessary, she possessed some ability to be serviceable to others. Judging of her benevolence by the proportion of her income and her sacrifices, she gave MUCH: others gave of their abundance, she of her penury. The language of the Apostle may with propriety be applied to her, "The abundance of her joy and her deep poverty abounded unto the riches of her liberality; for to her power, yea, and beyond her power, she was willing, entreating others to receive her gift. Her behaviour to her fellow-members was uniformly respectful and lovely; she found it her duty and privilege to walk in Holy Communion. The ministry on which she attended she valued, and implored a blessing on it; her kindness to her minister and the church was

"Ne'er roughen'd by those cataracts and breaks  
Which humour interpos'd too often makes."

One striking passage amongst many, she recommended to her minister to illustrate, a few months before her death, which contains sentiments the most grateful to the Christian mind, in language the most impressive. The passage was Isaiah lxiii. 7. "I will mention the loving kindnesses of the Lord, and the praises of the Lord according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses." This often dwelt on her lips with sacred pleasure; it was applied by her to her own peculiar circumstances, and impelled her to the life of praise as well as to the language of praise.

For some months previous to her removal, she appeared more than common to feel the infirmities attendant on her advanced age. "The grasshopper indeed had become a burden," and desire failed. In her own impressive language she longed to go to her Heavenly Father, but hoped he would preserve her from murmuring, and support her as long as he continued her here.

On the Saturday previous to her



death, she was evidently hastening to the desired period of her dismissal. On the Lord's-day after the service, her minister called on her. With the greatest interest she inquired into the subjects which had engaged devout attention on that day. The morning subject being mentioned, "Blessed are your eyes for they see; and your ears for they hear;" the sweet satisfaction visible in her countenance, and her uplifted hands, intimated her *peculiar* blessedness, and recommended forcibly that blessedness to others. After having prayed by her, he said, "You have for a considerable period loved and served Christ, and now you are about to enter his presence, and fully to enjoy him." On this being said, she expressed a probability that this sickness might not be unto death, but for the glory of the Lord. On Monday she dozed away those hours which kept her from the happiness she had so frequently and so ardently contemplated. All the day of Tuesday and Wednesday, her removal was watched with the most affectionate attention of her Christian friends. It was only on Tuesday morning she had the power to converse, when her minister again visited her, and said, God is a refuge and strength, a very present help in time of trouble. Her mind clung to that expression, a "PRESENT help," and she added, I hope I shall find him so. Her assent was given to the sentiments conveyed in many of our excellent Hymns, and to some of the most choice scriptural expressions. The last words that she was heard to utter, were, "Thanks be unto God for his unspeakable gift;" and the next night at 12 o'clock, her spirit entered the bosom of her Father and her God. There were no elevations of mind, but a settled peace and tranquillity within. She knew the foundation upon which she had been building was able to support her, and she found it did support her. Her deserted dust was committed to the earth on the Lord's-day following, and her funeral sermon was preached by Mr. Ragsdell, from a text she had long chosen, from Psalm xvi. 11.

## RECENT DEATHS.

DIED, Feb. 3, at Porsea, aged 95, Mr. Thomas Cannon. From his birth to his death, he never eat flesh, fish, fowl, butter, cheese, eggs, or any kind of vegetables cooked, except a roasted potatoe, occasionally, with a little salt, by way of dessert. He drank nothing but water till he was more than 17; and, after that, scarcely any thing but tea and coffee with dry bread. His usual diet for dinner and supper was bread and milk. The simplicity of his mode of life not only contributed to longevity, but uniform health; for he was the subject of no disorder till nearly the close of his life, and then only of deafness and shortness of breath. He was able to walk twenty miles by way of recreation, not more than three years since; and could read the smallest print without glasses, almost to the last.

The Rev. T. Cannon, Hammer-smith, is his son; and our respected correspondent, who signs himself H. S. A. is his grandson; the veracity of this account is therefore fully attested. We have inserted this article for two reasons; as exhibiting a curious anomaly of nature, for he had an antipathy to ordinary food; and as affording a powerful recommendation to temperance, which, while it generally ensures health and prolongation of life, is commonly associated, as it was remarkably in this case, with many other virtues.

DIED, Feb. 21, at Selkirk, aged 69, Geo. Lawson, D. D. 46 years in the ministry. A man distinguished by his learning, his talents, his piety, his benevolence, and his humility. He was author of Lectures on Ruth, &c. and of Sermons on Paternal Duties. He succeeded the late Rev. John Brown of Haddington, as Professor of Theology to the students of the Associate Burgher Synod.

DIED, March 4, the Rev. George Eveleigh.

DIED, April 23, aged 79, the Rev John Martin, late of Keppel-street.

*Particulars in our next.*

## Review.

*Voyages to Portugal, Spain, Sicily, Malta, Asia Minor, Egypt, &c. &c. from 1796 to 1801 with an historical Sketch, Notes, and Reflections. By Francis Collins, formerly Lieutenant of his Majesty's Ship, Dolphin. Third Edition, London, 3s.*

THE principal recommendations of this little volume, and no inconsiderable recommendations they will be found—are, simplicity, truth, and piety, in the narrative, and cheapness in the price. In books of travels and voyages, curiosity must too often be gratified at the expense of feeling; and for the sake of pleasing an irreligious or sensual mind, they are overspread with infidelity and impurities. If this volume do not aspire to literary eminence, it is at least free from such unpardonable blemishes, and contains, so far as we can perceive, not a line that should operate as a check upon its most extensive circulation.

It is not however simply harmless; it is really, for juvenile readers, instructive and entertaining. The countries to which it refers are always interesting, though their chief peculiarities are generally now well known; and inasmuch as this little book records *voyages*, it cannot be supposed to conduct its readers into the interior, or make them acquainted with the soil, productions, scenery, or much with the manners of the inhabitants.

The author, we think, has done wisely in furnishing an abridgment of the ancient history of the countries upon which he touches. It is so managed, as not materially to impede the progress of the narrative, while it supplies useful information. The reflections are brief, just, and not at all forced; but evidently arise from a heart influenced by love to God; and an understanding so enlightened and sanctified as habitually to “look through nature up to

nature's God.” Several instances of merciful deliverance are detailed. The following paragraph is characteristic of our author's general manner.

“ I soon perceived by our course of sailing, that the present object of our voyage was still more remote, and that we were steering from the fertile, but alas! superstitious, regions of Italy, for the once fertile shores of Greece, now generally barren, and enveloped in the darkness of Mahometan imposture and oppression, and immured in the multiplicity of absurd ceremonies and superstition, which so generally mark the ritual of the Greek church, at the present day.

“ My mind is impressed with the distressing idea; and ready to plunge into the labyrinth of conjecture, why is it so? Why are these interesting regions so deeply sunk in superstition and error? Scripture answers the question. I check my roving imagination, and rejoice in the anticipation that the time is hastening, when the gospel of Jesus shall again visit these once highly favoured lands, its light dispel the darkness of the mind, and make known a way of obtaining a blissful immortality to the soul.” p. 77.

*Seasonable Advice to Youth, on the Study of the Scriptures, and other important Topics. A Discourse delivered at the Lord's-day Evening Lecture, New Broad-street, Jan. 23, 1820; and previously at Mare-street, Hackney, Jan. 2, 1820. By F. A. Cox, A. M. pp 36. Whittemore.*

THIS is a very brilliant and eloquent discourse; and what is of infinitely greater importance, it abounds in pious instruction. On the latter account, principally, we earnestly recommend it to our youth; for eloquence is of no use any farther than as it is the handmaid of religion and virtue, and tends to make man wiser and better. Many excellent directions are given for the study of the Scriptures, as well as



striking remarks upon their evidence and authority. The necessity of personal religion is seriously enforced; and the various duties of the Christian are exhibited. It concludes with the motives to a religious life.

There are two errors of the press, which should be corrected in the next edition. P. 7, line 14, for "unintentionable," read "unintentional." P. 28, l. 1, for "year," read "years." We would also recommend "the studious Biblist," p. 10, l. 25, to be altered to "the studier of the Bible."

---

*A Sermon on the Death of his late Majesty, delivered at the Dissenting Chapel, Oxford, February 16, 1820. By James Hinton, M. A. Bagster, Paternoster-row, p. 32.*

THE author of this elegant sermon has, for a long period, filled the office of a dissenting minister in a city, which has not been improperly termed one of the eyes of the nation, with great credit to himself, and considerable usefulness to others. We think his congregation has given proof of good sense in requesting the publication of this funeral sermon; nor could the worthy author have with propriety refused so respectable an application. Mr. H. says in the advertisement,

"At a period when no avowal of attachment to the constitution of our country, and to the great interests of religion, can be either unnecessary or unavailing, candour will at least commend the motive of the publication, and passing by its numerous defects, will rejoice to promote those principles of loyalty and Christian patriotism which it aims to inculcate."

The character of our late revered and beloved Monarch was so estimable, and combined such an assemblage of excellencies, that the Christian preacher felt no danger of being suspected either of falsehood or flattery in eulogizing his virtues. There are but few persons respecting whom it would have been safe for a minister of Christ to use the following panegyric; but who will contradict its propriety as ap-

plied to the long established character of George III?

"The friend, the parent, the philanthropist, the patriot, the magistrate, the protector of the oppressed, the patron of the poor—each of these has separate, and some of them exalted claims on our gratitude: but in the character of a good and pious Monarch all are united, and a nation in doing honour to his memory does honour to them all. At his sepulchre, if justice write the epitaph, men of virtue shall assemble with delight; unbelievers shall learn to covet the hope of immortality; and the Christian faith shall multiply its converts; while, taught by his bright example, the most eminent in piety shall devoutly exclaim, "Not unto us, O Lord, not unto us, but unto thy name be glory given!"

Mr. Hinton has indulged in a glance at those affectionate marks of protection which the Protestant Dissenters have always experienced from the House of Brunswick since their accession to the throne of England. The following paragraph must have been listened to at OXFORD with more than common interest.

"In acts of justice and liberality towards the Protestant Dissenters in general, our late Sovereign closely imitated the conduct of his immediate predecessors to the throne. To his Majesty King George the First, the congregation then assembling on this spot, were indebted for a grant of pecuniary aid equally just and munificent, by which they were enabled to erect a place of worship, which constitutes a part of the building we now occupy."

The allusion to the *justice* of this royal grant, may not be generally understood. Immediately after the death of Queen Anne, the high church party in England, rather than submit to a constitutional monarchy, were resolved to replace the abdicated popish family of the Stuarts upon the throne; and as the Protestant Dissenters were well known to be devoted to the Protestant succession in the House of Hanover, the Tories, for the purpose of displaying at once their religious and political principles, pulled down in many places the dissenting meeting-houses, one of which was that at Oxford, and was af-

terwards rebuilt by a grant from the Crown.

Our limits prevent us from making further extracts, which we could willingly have done. It is evident from this sermon, as well as from former productions of Mr. Hinton, that he is an Englishman of the good old sort; one who well understands and glories in the principles of the constitution of 1688. He is a scriptural loyalist, obeying just authority, because he "fears God;" and as the blessings of civil and religious liberty are enjoyed and secured in England, this is an additional motive for his "honouring the king."

Though Mr. Hinton would object to declare his unfeigned assent and consent to every thing contained in the Book of Common Prayer, he yet does not scruple to enrich his sermon by a quotation from that compilation, which has, since the Act of Toleration, ceased to be the bone of contention between Episcopalians and Dissenters.

"First of all," as classed in the highest rank and among our intercessory devotions, 'let supplications and prayers be made for kings, and for all that are in authority.' Considering how vast are the interests which depend on the success of our prayers, let us 'MOST HEARTILY beseech the King of kings, the only ruler of princes, that he will mercifully replenish the heart of our Sovereign with the grace of his holy Spirit, that he may always incline to the divine will, and walk in God's holy way, that he will plenteously endue him with the gifts of heavenly wisdom,' through an extended and prosperous reign.' In proportion to the sincerity and fervour of our prayers, will be our promptitude to every measure by which the peace of our country may be promoted and its safety secured."

*The Christianity of the New Testament impregnable and imperishable. An Address occasioned by the Trial of Mr. R. Carlile, &c. &c. By John Evans, L L. D.*

AFTER reading this pamphlet, we can only say, that in our opinion the title is excellent, containing a very consoling truth; that the contents also are excellent, consisting chiefly

of extracts from the Evangelists; and that the quotations in it are excellent, being made from the invaluable writings of Dr. Doddridge, Dr. Watts, &c. But when the author gives us his own sentiments in his own words, we are compelled to see with the deepest regret, that he does not direct his readers to the atoning sacrifice of the cross, which, as we most steadfastly believe, is the only foundation of hope for perishing sinners; and which also forms an essential part of "The Christianity of the New Testament." In a word, we say with Isaac, "Behold the fire and the wood: but where is the lamb for a burnt-offering?" Gen. xxii. 7.

## LITERARY INTELLIGENCE.

### *In the Press.*

THE Welsh Nonconformist's Memorial; or Cambro-British Biography. With an Account of the first Planters of the Gospel in Britain, &c. By the late W. Richards, LL. D. of Lynn.

### *Just Published.*

MEMOIRS of the Rev. S. J. Mills, an American Missionary. By G. Spring, D. D.

Narrative of a reclaimed Infidel. Edited by W. Roby. 6d.

Burnham's Pious Memorials: continued by the Rev. Geo. Burder. 10s. 6d. boards.

Discourses at the Ordination of the Rev. John Addison Coombs, Salford, by the Rev. Joseph Fletcher, A. M. Robert Winter, D. D. and Thomas Raffles, A. M. 2s. 6d.

Letter from a Mother to her Daughter at, or going to, School. By Mrs. J. A. Sargent, 3s. in box and gilt edges, or bound.

Georgiana: or, Anecdotes of George III. By Ingram Cobbin, M. A. 2s. 6d.

Dr. Winter's Sermon at Salters' Hall, Jan. 6, 1820.

The Lamentation of David over Saul and Jonathan. A Sermon occasioned by the much lamented Death of His late Majesty George the Third: and of His late Royal Highness Edward Duke of Kent. Preached at Ebenezer Chapel, Margate, Feb. 13, 1820. By George Atkinson. Third Edition.



# Intelligence, &c.

## SOCIETY

FOR THE RELIEF OF

*Aged and Infirm Baptist Ministers,*

INSTITUTED AT BATH, 1816.

THE Annual Meeting of this Society will be held at the Vestry of the Baptist Meeting, Somerset-street, Bath, on Wednesday, the 14th day of June next, at 12 o'clock. In the interim, the beneficiary members, annual subscribers, and congregations who are disposed to aid the funds of the Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the Society to the secretary, the Rev. J. P. Porter, Bath. The committee avail themselves of this occasion to suggest to their brethren in the ministry, who are members of this Society, that if each of them would make a collection (either public or private) the aggregate, although the sums were individually small, would be a valuable accession to the comforts of the aged or infirm; as one half of such collections would be immediately divided among the claimants.

The beneficiary members intitled to claim on the funds of this Society, *those who claimed last year as well as others*, are reminded, that their application must be in the hands of the secretary, on or before the 14th of May, or it cannot be attended to; and those of them who retain the pastoral office must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claim on this Society) with the consent of a majority of the members present at a church-meeting, held by public notice, for the especial purpose of giving such certificate.

YORKSHIRE AND LANCASHIRE

*Assistant Baptist*

MISSIONARY SOCIETY.

On Wednesday, July 14, 1819, a numerous and very respectable meeting

was held at York-street Chapel, Manchester, of the friends of the above Institution. Joseph Weight, being called to the chair, addressed the meeting in an appropriate speech, and introduced the business of the day; after which the following resolutions were passed.

1. That the great object of the Baptist Missionary Society, and the measures pursued by it for spreading the knowledge of revealed truth among the heathen, are cordially approved of by this meeting; and that we deem the successful efforts of its Missionaries as an expression of divine favour and approbation that calls for much gratitude, and gives great encouragement to continued exertions.

2. That this meeting cannot better attest their sense of the value of the labours of the Missionaries, than by giving them support from this country; and do therefore request the zealous exertions of all present, and of all their friends, to increase the funds of the Society, and thereby render the labours of the Missionaries still more extensively useful.

3. That as one of the most likely means to increase the funds of the Parent Institution, this meeting do recommend the formation of Associations, to collect for three distinct objects, viz. the mission—the translation of the Scriptures—and the native schools.

4. That the thanks of this Society be given to W. Hope, Esq. the Treasurer, and to Mr. W. Stephens, the Secretary, for their services during the past year; and that they be requested to abide in the same offices the ensuing year.

5. That the thanks of this Society be given to the collectors of the several districts for their past services; and also to those individual friends who have given encouragement to the Society by their subscriptions and donations.

6. That this Society hold their next Annual Meeting at Liverpool, on the second Tuesday and Wednesday in July, in the following year, of which due notice shall be given in the Baptist Magazine.

7. That the cordial thanks of this Meeting be given to those friends in Manchester, of the denomination called Independents, who have generously

promised to present one hundred pounds to this Society, in the present year.

8. That the cordial thanks of this Meeting be given to Joseph Weight, for the very acceptable manner in which he has presided on the present occasion. In moving and seconding these Resolutions, several animated and interesting speeches were delivered by Messrs. Fisher, Lister, and W. Hope, Esq. Liverpool; Cox, of Hackney, who also preached a sermon on the occasion; Smith of Sheffield, and several other ministers. The meeting, however, owed one of its highest gratifications to the presence of Mr. Ward, then recently arrived from Serampore, who entered into an ample detail of the state of the Mission at the instant of his quitting India. As we understand a report of the whole of the proceedings on this occasion, accompanied by a statement of the Society's receipts and disbursements, will very soon be submitted to the inspection of the public, we, at present, forbear entering more into detail than merely to state that Mr. Stephens preached a most interesting sermon on the Tuesday evening, from John iii. 14, 15. Mr. Cox on Wednesday morning from Isaiah ix. 7. At the close of this excellent discourse, our friends already named came forward with their very liberal donations.

The business of the Society was attended to in the afternoon, and Mr. Ward preached a most impressive and appropriate sermon in the evening from Luke x. 30—37, and concluded the services of a day which will be long remembered with gratitude by all who feel concerned for the salvation of the heathen.

### *Shepherd of Salisbury Plain.*

A FEW days since the following letter, enclosing one pound for the Mission, was put into my hand. I baptized the writer, and several of his family, some years since. Mrs. More's Shepherd of Salisbury Plain, seems to live again in this pastoral brother, whose humble piety, and tender devotion, may dictate to the poor, especially, how they may cast a mite into the treasury of God, and prefer a modest, and successful claim on the abundance of the wealthy. The funds of the Mission, exhausted as they are, would soon revive and flourish, by the cordial reception of a hint to be derived from the conduct of this obscure benefactor.

JOHN SAFFERY.

"Dear Father in Christ,

"I hope my love to you and yours is, as in time past, unfeigned. Dear Father, I have not forgot the great kindness of you and your church to us poor people; neither hath my God forgotten it, for he will surely bless you. A few years ago, I, by the goodness of a kind friend, became a constant reader of the Baptist Magazine. By the news I understand the state of the heathen world, and it deeply affects my soul, particularly the state of the poor slaves. For them I sigh, and look upward: O my God, hasten their deliverance!

"Having but little to give, I set apart one day in a week for fasting, and prayer; and so continued for two whole years. The Lord blessed me with much nearness to himself, and I felt it good to wait on the Lord, and rejoice in the God of my salvation. I had also the happiness to think that, while I was praying for the hastening of Christ's kingdom, I was saving a mite to cast into the treasury of God. Sometimes my dear wife, and aged mother, and my dear little daughter, joined with me in this, and the Lord blessed us indeed.

"I was very fond of tobacco: I gave up this also, for the dear cause of Christ. Dear father, all that we give, we give as a thank-offering to God for all his great mercy as an unmerited free gift. Dear father, let not this be known in my neighbourhood: if you do, I shall be much hurt, and offended. Could I write better, I could tell you much more: so no more at present from your affectionate son in the gospel,

"The poor Shepherd of

"Salisbury Plain."

"Feb. 23, 1820."

### COMMITTEE OF DEPUTIES, FOR THE YEAR 1820,

*Appointed to protect the Civil Rights  
of the three Denominations of Pro-  
testant Dissenters.*

WILLIAM SMITH, Esq. M.P. Chairman,  
Philpot-lane.

JOSEPH GUTTERIDGE, Esq. Deputy  
Chairman, Camberwell.

JAS. COLLINS, Esq. Treasurer, Spital-sq.  
Samuel Favell, Esq. Camberwell.

John Addington, Esq. Spital-square.

John Towell Rutt, Esq. Clapton.

Edward Busk, Esq. Pump-court, Temple.



James Esdaile, Esq. Bunhill-row.  
 W. A. Hankey, Esq. Fenchurch-street.  
 William Hale, Esq. Homerton.  
 David Bevan, Esq. Walthamstow.  
 William Burts, Esq. Lothbury.  
 Joseph Bunnell, Esq. Southampton-row,  
 Bloomsbury.  
 James Gibson, Esq. Lime-street, Fen-  
 church-street.  
 James Pritt, Esq. Wood-street, Cheap-  
 side.  
 T. Wood, Esq. Little St. Thomas-Apostle.  
 John Christie, Esq. Hackney-wick.  
 Samuel Jackson, Esq. Hackney.  
 William Titford, Esq. Turner-sq. Hoxton.  
 William Shrubsole, Esq. Bank.  
 W. Freme, Esq. Catherine-court, Tower-  
 hill.  
 Robert Wainewright, Esq. Gray's-Inn-  
 square.  
 John Bentley, Esq. Highbury.  
 W. Marston, Esq. East-street, Red-Lion-  
 square.

## PROTESTANT DISSENTING COLLEGE.

THAT so large and respectable a body of people as the Protestant Dissenters should not have a College for the instruction of their youth in the higher branches of languages and sciences, is a subject both of astonishment and regret. Nonconformity excluded them from the Universities, by the oaths and subscriptions which were demanded at their admission, or in the course of their studies, in order to the attainment of literary honours. In consequence of this, the Universities of Holland, and especially of Scotland, have been the usual resorts of the young gentlemen who wished to participate of the benefits of a liberal education. Is it not natural to suppose, that the inconvenience of going so far from home has prevented very many from enjoying this inestimable privilege?

But, should such a state of things always continue? Ought not the foul reproach to be rolled away from before our doors? Is it not incumbent on us, without delay, to form an institution which will enable our respectable youth to reap all the advantages which the most liberal education can confer, without making a sacrifice of their principles as Dissenters?

Deeply impressed with these considerations, I beg leave to submit to all who are without the pale of the Established Church, the plan of a College which will secure to the students a liberal education, and communicate to them such a course of instruction as will enable them to ap-

pear with honour in the learned professions, or to adorn private life with literary pursuits in the hours of leisure from business.

It is not intended that this Institution should interfere with any which are already established. The theological seminaries it will not infringe on, or injure. They are well adapted to their professed design; and in the careful instruction of the students, and in the extensive course which they pursue, will bear a comparison with any of the most celebrated Universities in Christendom. Instead of being a rival to these, the new College will be a useful and beneficial ally; and will present candidates for the ministry with a valuable opportunity of becoming greater adepts both in the learned languages, and in various departments of science.

Should the plan in general, meet with the approbation of the public, it is the wish of the writer that gentlemen in the metropolis would stand forward, and soliciting the co-operation of friends to the cause in every part of the country, would mature the plan, and begin to carry it into execution, by subscriptions for its support, and looking around for professors well qualified by talents, and habits of labour, to perform the duties of their office, with reputation to the institution, with peculiar benefits to the students, and with honour to themselves.

### *Plan of a Dissenting College.*

#### I. PROFESSORS—Four in number at first.

1. For Languages—The higher departments of Latin, and Greek, and the Hebrew.

2. For Logic—Metaphysics—and Rhetoric.

3. For Moral Philosophy—Philosophy of History—and General Principles of Law.

4. For Mathematics and Natural Philosophy.

5. For Botany, Chemistry, and Natural History, when the fund will allow of a fifth Professor.

#### II. SALARIES OF PROFESSORS.—Not less than four hundred pounds a year.

1. Partly from the subscriptions of the public.

2. Partly by fees from the students, from six to ten pounds a year each.

#### III. QUALIFICATIONS OF THE PROFESSORS.

1. Men of unfeigned piety, of high moral character, and of liberal sentiments.

2. Men of first-rate qualifications in their respective departments.

3. Men who have no other employment, and who will devote themselves wholly to the duties of their profession.

4. Men who will be endeavouring to improve themselves from year to year, in the knowledge of what belongs to their department.

#### IV. LENGTH OF THE SESSION.

1. The session to commence in the middle of September, and conclude in the end of May.

2. Ten days relaxation at Christmas, and a week at Easter.

3. The length of the whole course of studies to be three or four years.

#### V. STUDENTS.

1. All to be welcome who are of good character, and wish for improvement in useful knowledge.

2. No impediment will arise from difference of religious denomination.

3. Many of the sons of opulent Dissenters may be expected to attend the College.

4. Many of the Methodists may likewise be expected to encourage the Institution, by sending their children for education.

5. Some Jewish youths may wish to embrace the opportunity of acquiring a liberal education here.

6. Young men of property designed for the Christian ministry, may choose to spend some years in this Institution before they enter on a course of Theological study in a seminary.

7. Many Theological students, after finishing their course in the seminaries, will wish to spend a year at the College before they become candidates for the pastoral office.

These young gentlemen would be exceedingly useful in the College, as patterns of good conduct, and of diligence in study; and by their inspection, influence, and lessons, would assist the juniors in their literary pursuits.

8. Gentlemen of leisure might wish to enjoy the benefit of this Institution. At the Scotch Universities, officers who have served in the army and navy, mercantile men, and country gentlemen, attend courses of lectures for their entertainment and improvement.

#### VI. MODE OF INSTRUCTION.

1. The University of Glasgow, it is conceived, forms the best model of any public institution in the kingdom, in this respect, as combining:

(1.) Public lectures by the professors.

(2.) Careful examination of the students on these lectures, and

(3.) Frequent themes in writing on the subject of their lectures.

2. If any improvement can be made on their method of teaching, it will be adopted; as the professors will not be shackled by old statutes to follow inferior modes.

#### VII. PLACE AND ACCOMMODATIONS.

1. As to the place.

(1.) A healthy situation, and a central situation, are extremely desirable for the seat of the College.

(2.) It is desirable that there should be in it, congregations of different denominations, for the convenience of the students attending on public worship.

(3.) Reading or Northampton would combine these advantages.

2. Accommodations.

(1.) It will be wise not to incur expense in building, till the College be established: it is not elegant structures, but eminent and laborious professors, that will be the glory and stability of the Institution.

(2.) If convenient rooms for teaching in, cannot be rented; the professors, as is the case in some of the Dutch Universities, at first can instruct the students in their own houses.

3. The students will find lodgings in the town, as is the practice in the Scotch and Dutch Universities: and if it should be found necessary, boarding-houses could be provided for them.

4. The professors might be willing to accommodate with board and lodging such students as their parents chose to be peculiarly under their eye.

5. Should the College prosper, necessary buildings could be erected, as well as additional professors introduced: but in building much money should not be spent.

#### VIII. DISCIPLINE AND GOVERNMENT.

1. It should be liberal.

2. It should be strictly observed.

3. It should consider good moral conduct as absolutely necessary.

4. It should render the College incompatible with the abode of idlers in it.

5. It should aim to render the students useful and ornamental members of civil society, and should also regard them as immortal beings preparing for a state of eternal blessedness in heaven.

When the Institution has arrived at a state of maturity, and the professors consider it advantageous to confer literary honours on those students who distinguish themselves, the liberal and free Government of Great Britain cannot re-



fuse to grant authority for that purpose, to a College designed for the learned education of so numerous, so respectable, and so enlightened a body as the Protestant Dissenters of England, who have thousands of places of worship without the pale of the Established Church.\*

## ASSOCIATION.

### WILTŚ AND SOMERSET.

THE Twenty-eighth Meeting of the Wilts and Somerset Association for the encouragement of village preaching was held at Keynsham, April 4; Mr. Winter, of Beckington, preached in the morning from Cant. i. 6; Dr. Ryland, of Bristol, in the afternoon, from Luke i. 79; and Mr. Crisp, of Bristol, in the evening, from John i. 24. Messrs. Roberts of Shrewton, Smith and Porter of Bath, Townsend of Paulton, Witcomb of Frome, and Edminson of Bratton, engaged in the other services. The next Meeting to be held at Penknapp, near Westbury, Sep. 20. Mr. Ayres of Keynsham to preach in the morning.

R. EDMINSON, Secretary.

## ORDINATIONS.

### EASTCOMBS, NEAR MINCHIN HAMPTON.

FEB. 23, 1820, Mr. Rogers, late student at Abergavenny, was ordained over the Baptist church at Garraway, Herefordshire. Mr. Davis, itinerant for the county of Hereford, began with reading and prayer. Mr. Williams of Ryeford, introduced the service by describing the nature of a Gospel church, and asking the usual questions. Mr. Fry of Coleford, prayed the ordination prayer. Mr. Micah Thomas of Abergavenny, (Mr. Rogers's late tutor,) delivered the charge from Rev. ii. 10.; and Mr. Hawkins of Eastcombs, preached to the people from Heb. xiii. 7. Messrs. Davis and Hawkins preached in the evening. The ser-

vices of the day were profitable to the church and friends who were present on the interesting occasion. Mr. Rogers takes this opportunity to thank his numerous friends in London and its vicinity, for their liberality while collecting for the Meeting-house in the above place. Since his return, it has been deemed necessary to make some alterations and improvements, which have cost about £40.

### EARBY IN CRAVEN, YORKSHIRE.


AUG. 2, 1819, a new chapel was opened at Earby in Craven, Yorkshire: and Mr. William Wilkinson was ordained pastor over the church newly formed there. The service commenced at half-past ten in the morning, with reading and prayer by Mr. Scott of Colne. Mr. Shuttleworth of Cowling-hill, delivered the introductory discourse, asked the usual questions, and received the confession of faith. Mr. Oddy of Haworth, offered the ordination-prayer, and gave the charge from 2 Cor. iv. 1. Met again at three, P. M. Mr. Nightingale prayed. Mr. Gaunt of Sutton addressed the church from 1 Thess. v. 12, 13. A collection was then made, amounting to about £5, towards liquidating the debt on the chapel.

There have been a few Baptists in Earby for a considerable time, who have regularly attended divine worship at Barnoldswick, about two miles distant. They have for some time desired a chapel in this village, there being no place of worship in it, though it contains six or seven hundred inhabitants, and is surrounded by several other villages.

In Dec. 1818, about ten of them requested their dismission from the church at Barnoldswick, and invited Mr. Wilkinson (who had exercised his gifts in the neighbourhood for some time with acceptance) to take the pastoral charge of them. They carried on worship in a dwelling-house, until the chapel was covered in, when they entered it in an unfurnished state, in which state it still remains. It is thirty-three feet by twenty-four. It cost £120. £44 have been already advanced. For the remainder they will be under the necessity of appealing to the liberality of the religious public, being themselves very poor. Their prospects of usefulness are encouraging. Six have joined them from Cowling-hill, and several have been added by baptism. Their number is now upwards of twenty.

\* The EDITORS insert this paper as they received it, without pledging themselves to recommend every particular which it contains. There are two questions;—1. Is the thing desirable? 2. Is it practicable? They will readily insert a paper or two of moderate length, in answer to these questions, from any intelligent Correspondent.

# ANNUAL MEETINGS IN MAY.

- Monday 1st.—Morning.**—Half-past Ten. Sermon for the Society for PROMOTING CHRISTIANITY AMONG THE JEWS, at the Episcopal Jews' Chapel, Bethnal-green, by the Rev. W. Borrow, M. A.
- Morning.**—At Eleven. The Annual Meeting of the WESLEYAN MISSIONARY SOCIETY, at the City Road Chapel, J. Butterworth, Esq. in the Chair.
- Evening.**—CHURCH MISSIONARY SOCIETY'S Twentieth Anniversary Sermon, at St. Bride's, Fleet-street, by the Rev. B. W. Mathias, M. A. at half-past Six.
- Tuesday 2d**—Same Society, Annual Meeting, at Freemasons' Hall. Chair at Twelve. No persons to be admitted without tickets.
- Wednesday 3d.—Noon.**—BRITISH AND FOREIGN BIBLE SOCIETY. Sixteenth Annual Meeting, at Freemason's Hall. Chair at Twelve.
- Thursday 4th.**—PRAYER-BOOK AND HOMILY SOCIETY. Eighth Annual Meeting, at the Crown and Anchor, Strand; after a Sermon, at Christ Church, Newgate-street, at Half-past Ten, by the Rev. John Scott, M. A. Chair at Two.
- Friday 5th.—Morning.**—At Eleven. ORPHANS' WORKING-SCHOOL, City Road. Anniversary Sermon by the Rev. W. Walford. Dinner at Four, at the Old London Tavern, Bishopsgate-street.
- Morning.**—Half-past Ten. SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. Sermon at St. Paul's, Covent Garden, by the Hon. and Rev. Gerard T. Noel, M. A.
- Afternoon.**—Same Society, Annual Meeting, at Freemasons' Hall. Chair at Two.
- Saturday 6th.—Noon.**—Anniversary Meeting of the HIBERNIAN SOCIETY. City of London Tavern.
- Monday. 8th.**—Annual Meeting of the LONDON FEMALE PENITENTIARY, at Freemasons' Hall. Chair (W. Wilberforce, Esq.) at Eleven.
- PORT OF LONDON SOCIETY for promoting Religion among SEAMEN. Annual Meeting at the City of London Tavern, Bishopsgate-street. Chair (The Right Honourable Admiral Lord Gambier) at Twelve.
- Tuesday 9th.**—Same Society. At Eleven and Three, Two Sermons at the Floating Chapel for Seamen, by the Rev. T. Raffles, A. M. and the Rev. Rowland Hill, A. M. The Rev. Mr. James of Birmingham, who had been announced to preach the morning sermon, has been constrained to relinquish his intention of visiting London, in consequence of severe indisposition.
- Morning.**—At Six, to Breakfast at the City of London Tavern; Annual Meeting of the LONDON ITINERANT SOCIETY. Chair at Seven.
- Noon.**—Annual Meeting of the NAVAL AND MILITARY BIBLE SOCIETY, at the King's Concert Rooms, Hay-market. Chair at Twelve.
- Evening.**—At Six. Annual Meeting of the IRISH EVANGELICAL SOCIETY, at the City of London Tavern.
- Wednesday. 10th.**—BUCKINGHAMSHIRE ASSOCIATION. At Swanbourn, Bucks.
- Morning.**—At Half-past Five, to Breakfast, at the City of London Tavern; Anniversary Meeting of the SUNDAY SCHOOL UNION. Chair at Half-past Six.
- LONDON MISSIONARY SOCIETY.
- Morning.**—Half-past Ten, Surrey Chapel, the Rev. John Pye Smith, D. D.
- Evening.**—At Six, Tabernacle, the Rev. Daniel Dewar, D. D. of Glasgow.
- Thursday 12th.—Morning.**—Half-past Ten, Report of the Directors, at Queen-street Chapel, Lincoln's-inn Fields.
- Evening.**—At Six, Tottenham-court Chapel, the Rev. R. Elliott, of Devizes.
- Friday 12th.—Morning.**—Half-past Ten, at St. Clement's, Strand, the Rev. William Borrow, M. A. Sunday Evening Lecturer at St. Luke's.
- Evening.**—At Six, Missionary Communion at Sion Chapel, Silver-street Chapel, and Orange-street Chapel.
- Thursday 11th.—Morning.**—At Six, to Breakfast, at the City of London Tavern; Twenty-first Annual Meeting of RELIGIOUS TRACT SOCIETY.
- Saturday 13th.**—At Eleven precisely, at the London Coffee-house, Ludgate-hill, Annual Meeting of the PROTESTANT SOCIETY for the Protection of Religious Liberty.
- Monday 15th.—Evening.**—At Six, HOME MISSIONARY SOCIETY, at the City of London Tavern.
- Tuesday 16th.**—The CONTINENTAL SOCIETY, Freemason's Hall. Chair at Twelve.
- Tuesday 23d.**—OXFORDSHIRE ASSOCIATION, at Oxford.
- Tuesday 30th.**—MIDLAND ASSOCIATION, at Birmingham.
-  The Anniversary of the BRITISH AND FOREIGN SCHOOL SOCIETY is postponed till June 10.



## Irish Chronicle.

Extracts from a Letter of the Rev. J.  
Wilson, dated

March 23, 1820.

As this is the last quarter previously to the Annual Report being prepared, I shall now offer some remarks, particularly respecting the schools.

The number of children in general attendance in the schools, amounts in the whole to 4,937; to this may be added, 150, who occasionally attend, most of whom are adults. This shows the number of schools and children to be as nearly as possible the same as last year, viz. 60 schools, (for one will be dismissed this quarter,) and 5,000 scholars. This statement excites a diversity of feeling, particularly that of gratitude and praise—of pity and regret. Our grateful feelings should be in exercise, and our praises offered, in the first instance, to God, who is giving repeated evidences that the cause is his own; to whom we are indebted, that notwithstanding the many difficulties that have presented themselves, and the great opposition that has been attempted, our numbers have not failed. Our thanks are also due to many of the gentlemen of the country, who, their attention being directed to the subject, have most cordially co-operated, and rendered essential service.

As we would be grateful for what has been done, so we cannot but regret that more has not been done;—we cannot but pity the thousands of unhappy youths who are still in ignorance, and involved in the darkness, and exposed to the horrors, of the grossest superstition.

An awful insensibility to the state of these wretched beings, from the *habit* of constantly seeing it, is still too generally discovered in this country, even by some from whom we might expect a different conduct. But it is matter of rejoicing, that the conduct of those children who spend one, two, or three years in the schools where the scriptures are taught, when contrasted with those who do not enjoy this privilege, is removing this insensibility, and exciting inquiry as to the cause of the change.

I will now give some particulars as to what has been done in the schools. Of

the 5,000 children in the schools in Connaught, about a fourth have been committing the scriptures to memory, and have made considerable progress in writing and ciphering; and some of the females are taught knitting and needle-work. These committers have from one to thirty chapters of the New Testament treasured in their memory; so that were all the Bibles in the island destroyed, the scriptures would not be erased from their minds.

I some time ago mentioned a little girl, seven years of age, who in a few months learned to read well, and repeated several chapters very correctly. This encouraged me to promise her a Bible, as a premium, when she should repeat the whole of the Gospel of John. On my last visit I found that she, with four brothers and sisters, were going with their widowed father to America; but all the anxiety of the dear child was, not how they should cross the mighty deep;—not how a livelihood was to be obtained in America;—but, Will Mr. Wilson come with the Bible before I go? I was there before she went, nor would I have been absent for the value of ten thousand Bibles! She repeated, with the whole of the Gospel of John, the Sermon of Jesus on the Mount. Judge then of my pleasure in bestowing the premium. Since I mentioned this circumstance several similar instances have occurred; but I pass over the rest, to mention one: E. C. a girl who will be seven years old in May next, has, since the establishment of the school, No. 28 in the schedule, not two years since, learned to read well, is beginning to write, and has committed to memory, and can repeat correctly, the whole of the Gospel of John, the Sermon on the Mount, with the Epistles to the Galatians, the Ephesians, the Philippians, and the Colossians. This child, it is probable, had not that school been established, would not now have known a letter in the alphabet. The family lives, and the school is situated, in a boggy mountain in the Barony of Tyrera; and the child has never seen a city, town, or village, in her life; nor scarcely six cabins in the neighbourhood of each other. To comment on such facts as

these, would, I humbly conceive, be an insult to the reader, and tend to destroy the impression which they are calculated to make.

The Committee will observe, that though the number of schools is not increased, some changes have taken place respecting the masters and the situations of the schools; the particulars of which, perhaps, need not be mentioned. The occasion of some of their alterations was, acting upon the principle laid down by the Saviour for the apostles, Matt. x. 23.

For the information of our "Norwich" and "Harlow" friends, I have the pleasure of saying, that the schools assisted by them are doing very well; girls, and women nearly thirty years of age, are now making a good use of the needle, some of whom never had one in their hands before: reading and writing are also, of course, attended to.

Both the above schools are in the Barony of Liney, in the County of Sligo; the latter is at the foot of a barren and rocky mountain; its sterile appearance is too faithful a picture of the minds of most of the inhabitants.

But I have another Female School, for which I want a name; and any of our English friends will do themselves honour by adopting it; and I do not hesitate to say, that it is worthy of the name of the "*London School*." It was established in the beginning of the year, in Dromahair, County of Leitrim. There are no boys in it, and yet there are 108 names on the list, 78 of which I found present when I was there, about three weeks ago. A very creditable young woman is appointed as the mistress, and it will be superintended by some respectable ladies in the village. I appointed this in faith, not doubting but that I should find supporters for it, on making it known in my native country.

These Female Schools are of great importance; for in addition to making them acquainted with the scriptures, teaching them needle-work, &c. they will make them of use in their families; whereas now scarcely one poor woman in fifty knows how to make a garment for herself or family.

The readers and inspectors, I believe, are men fearing God, and devoted to the object of their employment: their journals are well worthy of attention.

Preaching is the next subject to which I shall advert; and respecting it I have to observe, that during the last year I have preached at five places, which I had not previously visited, and where at any time good congregations may be obtained by a gospel preacher. I have

preached at eighteen different places in the course of this quarter; repeatedly in some of them. Besides these eighteen, there are ten or twelve more in my circuit, in which equally good congregations might be obtained, had I time to visit them. That I may be as explicit as possible, I will here add, that in two of those places the number of persons is not more than from 20 to 40; in three of them the number is from 150 to 200; and all the others from 60 to 100. These, I think, are loud calls for farther assistance, considering where these persons are placed; and I therefore again plead the cause of these *three thousand* persons, scattered through this part of the Province of Connaught; and beseech the Committee, as soon as possible, to fulfil their promise of another preacher in this part of the country. I have given the intimation of this promise to many; who are therefore looking with anxious solicitude for its fulfilment. With respect to money towards the support of another preacher, I fear but little will be obtained, as most of the people referred to are poor; but this I will say for them, that of such as they have, they will freely give.

---

*Extract of a Letter from R. P. dated Sandhill, March 18, 1820.*

THE Lord seems to bless our endeavours, by adding to our congregation daily both rich and poor; our number often exceeded a hundred, and it was seldom less. Many of the Roman Catholics used to come to hear preaching, after they returned from the chapel on Sunday; and they generally listened with the greatest attention, as I seldom touched their prejudices. I found it to be the better way to tell them of the love of Christ to sinners, and of the gospel-plan of salvation, in the plainest manner I could.

Though some good has been done, much more remains to be done. Here we daily see the poor deluded inhabitants going round a monument of stones on their bare knees, until their flesh is all torn with the gravel and small stones, bowing as often as they come to the east side of it. With this kind of worship they imagine God to be so delighted, that it not only atones for their past sins, but also for their future; nay, they undergo the like penance for their horses, sheep, and cows, if they chance to be sick. O monstrous blindness! Ah! much to be lamented ignorance! How degrading to human nature! But, thanks



be to the Almighty God, some people are getting more enlightened than to give into this infatuation.

*Extract of a Letter from R. M. an Irish Reader, dated*

*Ardarae, March 17, 1820.*

SINCE my last letter I have been engaged as usual. In the beginning of this month I went into a house that is much resorted to in this town, where I often visit. When I appeared, the people began to dispute among themselves respecting me. Some said I was a good man; others said I was a seducer. "Why do you call me a seducer?" said I. "Is it for making open profession of the Lord Jesus Christ, and wishing him to rule over me; and for recommending other people to do the same, that you call me a seducer?" "No; but you at all times deny that Jesus Christ, or his apostles, ever celebrated mass." "I would not," said I, "if there was any authority in the Bible for it." My antagonist said he would prove it by the Douay Bible. "No," said I, "if you were to read from Genesis to Revelation, you would not find any proof that mass was ever celebrated in or before the apostles' time; therefore it is nothing but the doctrine of men." All the people in the house gave it against him, that he was foiled. He then insisted that it was necessary for Christians to invoke saints and angels, to make intercession for them. I referred him to the following portions of scripture, Acts iv. 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Rev. xxii. 9: "Worship God." Col. ii. 18, 19. "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels," &c. All that were present heard me attentively, except one who depended then on the absolution of his priest, when all other arguments failed him; but I endeavoured to correct that absurdity also, by referring him to Mark ii. 7: "Who can forgive sins but God only?" and Isaiah xlii. 25: "I, even I, am he that bloteth out thy transgressions, for mine own sake; and will not remember thy sins." "Therefore," said I, "you see it is robbing God of his glory for any creature to assume this power of forgiving sins. For there is one God, and one Mediator between God and men, the man Christ Jesus."

I then recommended my hearers to go to the Rev. Mr. Wilson's preaching.

Some said they would; others said they were ashamed. I told them that shame would not apologize for them in the day of judgment, when they should appear before their God; and told them how essential it was for them to have an interest in that one sacrifice, which was offered on Calvary. After this part of my conversation, I heard many of the little assembly mutter as follows: "May the Lord be merciful to us sinners, and prepare us for that great day."

The day after, I went to inspect some of the schools in Tyrawley; and on the evening of that day I inspected E. C.'s school. There were 114 pupils present, 32 of whom read the first of the Gospel of John, the most of whom could make satisfactory answers. This school is frequently visited by ladies and gentlemen, and about half the children attend a Sunday-school. I staid that night in the little town, Crossmalina. Many of the neighbours came in to ask me questions respecting the scriptures. They talked of Purgatory: I endeavoured to clear up that point for them by reading the following portions of scripture in their hearing. Phil. i. 21: "For me to live is Christ, and to die is gain;" but according to the Romish church to die is not gain; as the priests and their followers insist that every creature must pass through a burning fire. Also 2 Cor. v. and other portions that I have not room to mention. The people that were about me said, that they believed all I said.

*Extract of a Letter from the Rev. J. C. Keen, dated*

*Cork, March 13, 1820.*

MY DEAR SIR,

I received your letter, dated the 8th instant, and am glad that you are satisfied with the account I sent in my last. Last week I visited the schools, and the following is an account of the state in which I found them.

The first in order is that of J. M. at Bandon, of which I felt it my duty to speak favourably in my last; and can with propriety and pleasure do so still.

The first class contains 20 children, who are reading the Gospels, and committing parts of them to memory.

The second class contains 14 children, reading the Society's small books, out of which they can repeat five chapters.

Third class, 15 children spelling.

Fourth class, 7 children learning the alphabet.

Total, 56.

Of course, I did not see the Sunday-school; but the master informs me, that he has adults,

First class, 18 reading the Gospels.  
Second do. 10 spellers.

Total, 28.

The Sunday-school is for the instruction of adults only. You will see that there are in this school in the whole 84 scholars. I am very glad to inform you that M—— evidently feels a great deal of interest in the instruction of those committed to his care, and the children are improving accordingly.

The next school is situated in the parish of Murragh, about five miles from the above. With this I was also highly gratified; it is in appearance even better than that in Bandon. The number of children as follows.

Reading the Gospels..... 22  
Small books and alphabets .... 64

Total, 86  
J. M'C. Master.

The next school I visited was O. S.'s; this is doing well. The number of children is 53 on the list, though there were not more than 30 present. Nineteen of them read in the Testament, two are learning the alphabet, and the remainder read the small books.

C. has moved, and the distance from Clonikilty being so much farther than I expected, his school was dismissed before I reached him. It was the first day of his opening school in the place he informed me that he had admitted 25 children that day. I must pay him a visit as soon as I can.

Such, Sir, is the state of your schools in this part of the country. I may safely say that they are doing incalculable good. I was truly fatigued in finding them, and much puzzled; but was more than repaid when I sat down with the poor children, and heard them read the word of God, and contemplated the effects that must be produced. Such out of the way wildernesses, as most of these schools are situated in, it would be difficult for me to describe, and impossible for those to conceive who have not seen them. But this is the very thing that gives them so much interest and importance; for such are the places, that were it not for these schools, or those of some other benevolent society, it would be impossible for the children to obtain any education at all. Oh! that our friends in England had sent them here fifty years ago! but, blessed be God, they have sent them now.

*Extract of a Letter from the Rev. J.*

*M'Carthy, dated*

*Tullamore, March 28, 1820.*

DEAR BRETHREN,

After four months' confinement to my room, on the 2d of February last I preached my first sermon in this town, and was well attended by persons of the town, and from the country. We had a memorable time.

Lord's-day, March 5.—Preached at Rahue; all the friends were inexpressibly joyful to see me once more, and refreshed, while I declared to them the glad tidings of the kingdom of God. While we commemorated the death of our divine Lord, we experienced the truth of those cheering words of the Prophet: "They that wait upon the Lord shall renew their strength."

Friday, the 10th Instant.—Preached at Ferbane; the brethren were truly thankful to the God of Providence for my recovery, and we had a most happy time together that evening.

Lord's-day, the 12th. — Preached twice, and administered the Lord's supper to our members. Several of the brethren prayed. I thought if the Committee had been there, and heard them sing and pray, and rejoice in the rock of their salvation, the remembrance of so many persons being made acquainted with the gospel, and redeemed from the power of sin, would more than compensate them for all their labour.

Lord's-day, the 19th.—Preached again at Rahue; was well attended. The school is going on well: many of the Catholics are returning.

Monday. — Preached at Geashill, about five miles from Tullamore, and was much encouraged to repeat my visit to that dark spot. It was the first time I preached in that neighbourhood; nevertheless I received invitations to two or three other places. Several young men purpose coming in to Tullamore from that neighbourhood to hear me preach, and to converse with me about the things of God, next Thursday evening; and on Friday evening, if able, I intend preaching at one of the new places.

The importunity of my friends, and the state of things, oblige me to resume my labours before I have entirely recovered from my illness. I have no doubt but this short Journal will be pleasing to you, as it will give you to see that God has raised me from my long and dangerous illness.

# Missionary Herald.

## BAPTIST MISSION.

### Foreign Intelligence.

#### SERAMPORE.

THE following remarks on the climate of India, are extracted from a Monthly Publication, conducted by our brethren at Serampore. We present them to our readers, not merely as communicating much interesting information on that subject, but as they serve to explain why natives can be supported at so much less expense than Missionaries sent from Europe.

THE climate of India, if it be not favourable to longevity, a point, however, on which we ought to obtain far greater evidence than any yet collected, before it be decided in the negative, is highly favourable to the enjoyment of the inhabitants, as it *lessens in various ways the expenses necessary to their comfort*. It makes a vast difference in the expense of a *Habitation*. In Britain, a house, while essentially necessary to the preservation of health, must be such as to be proof against the inclemency of the seasons. Scarcely the most robust constitution could bear a constant exposure to the air during the whole twenty-four hours, even in the warmest months of the year. In these circumstances what must the delicate, the diseased, the infirm, suffer in the most inclement seasons of the year, without a habitation sufficient to screen them from the rigour of the seasons! Far different is the climate of India. It is true that the heat for some months is very great, particularly about mid-day; but then how soon is a shelter from the heat provided! It is afforded even by the shade of a tree; and, in many cases, even a sin-

gle leaf of the Indian Arum, held by a native so as to overshadow his head, will be esteemed by him a sufficient shelter, while travelling under the meridian sun, perhaps at 120 degrees of heat by Fahrenheit's thermometer. Nor is it by any means uncommon to see a small shed formed by two bamboos cut from the hedge, placed so as to meet each other at the top, and covered by leaves from the neighbouring trees, form a nightly abode to a Hindoo for months together, while not above three feet in breadth at bottom, and not exceeding four feet in height. During certain months in the year, many from choice sleep in the open air during the whole night, often on the terrace of their houses, without sustaining the least injury; and any one who takes a walk through the chief street of Calcutta sufficiently early, may see hundreds of the natives sleeping in the street at their own or their employer's door, for perhaps the greater part of the year. A few rupees, therefore, will erect a dwelling which shall be as well accommodated to the peculiarities of the climate, as one erected in Britain at ten times the expense. The effect of this in the article of rent must be obvious to all. But this brings with it another advantage; the expense of erecting a comfortable habitation being so very small, almost every one is able to erect a house for himself. For this the wages of three or four months will often be sufficient, and sometimes a much less sum. Thus the expense of rent, which the generality of the inhabitants of Britain have to meet, the mildness of the climate in India almost wholly removes from its inhabitants.

While the nature of the climate creates such a saving of expense to the natives relative to their habitations, it is scarcely less favourable relative to *clothing*. As defence from the rigour of the seasons is so little needed, decency and ornament are the only objects in view. In these their simplicity of manners, and the unchanging form of their garments, reduce the expense to a mere trifle; one fashion pervading the whole country, their apparel never grows old by merely being seen, as is sometimes the case in Europe



among those classes of its inhabitants who are far from being opulent. Further, many articles of apparel highly necessary in Europe, are almost altogether unknown to the inhabitants of this mild climate. A separate covering for the head, either in the form of cap or hat, is almost abhorred by Hindoos of both sexes; and although a Hindoo sircar in a city puts on a turban for the sake of appearing in a suitable dress for business, he embraces the first moment of his return to his domestic circle to lay aside the useless and unpleasant incumbrance. In the same degree a covering for the feet, and even the legs, appears to the natives of India equally unnecessary. Although the dress of the women extends to about the mid-leg, for the sake of decency, the feet and the lower part of the leg are generally left without any covering, even among them. By children of both sexes, therefore, and even by men highly respectable in life, a covering for the feet or the legs is regarded as quite superfluous. It is true, that men in higher circumstances wear shoes occasionally; but they are never like those worn by even the British peasantry; they cost scarcely more than a tenth of the price, unless when adorned with gold or silver; they are merely worn when out on a visit, and thrown aside when the wearers are at home. Some wear shoes when they travel; but if they have to go to any distance, the shoes are perhaps as commonly to be seen in the hand, as on the feet: and this is certain of being the case as often as any stream of water, or any miry part of the road, presents itself; the ease with which they can pass a river bare-foot and bare-legged, and the enjoyment of washing their feet when arrived on the opposite side, make them lay aside every thing of the nature of shoes, whenever an opportunity of this nature presents itself.

The effect of this benign climate in lessening the quantity, and of course the expense of *household furniture*, so large an item of expense in Britain, is scarcely less sensible than in lessening that of their clothing and their habitations. A bed is scarcely known among them; a mat answers every purpose of repose, and almost any thing serves for a pillow. This mat is in general spread on the ground; not seldom indeed, when it is quite damp, although some of them have so far profited by the example of Europeans, as to purchase a cot on which to spread their mat, the price of which, however, seldom exceeds a few annas. For a covering, the cloth they wear by day generally answers every purpose; and thus an expense which lies so heavy on a man in England,

is scarcely known among the Hindoos. Moreover, the mildness of the climate induces them to sit without doors rather than within, by far the greater part of the year. But a shed out of doors, or the shade of a large tree embowering their habitation, is not a place which requires to be decorated with chairs and tables. Hence the absence of these articles of furniture forms another saving, for which they are indebted to the mildness of the climate, which thus eases them of all the labour through which these articles are procured in Europe. In these, and various other ways, does the climate contribute to diminish the wants of the native of India, respecting his habitation, his furniture, and the clothing of both himself and his family, the care of providing which presses so heavily from year to year on the British peasant and artisan.

Should any say; "this is no kind of advantage; it is a state of unnatural poverty, which cannot fail to occasion misery;" it should be recollected, that this is not the state of the indigent merely, but of the affluent, who could well afford any kind of convenience or ornament, and who forbear to provide themselves with those articles of convenience, not from parsimonious feelings, but because they view them as totally needless. These accommodations, therefore, as to their habitations, clothing, and furniture, are not reputable; and when this is the universal feeling, there is no idea of poverty or dishonour attached to their absence. Even in the article of clothing for their children, a degree of affluence does not lead them to change the mode, and scarcely to add a single article; but rather to load the children with ornaments of silver and gold. A native child of ten years old, who is not arrayed in clothing to the amount of a rupee, will sometimes have on his bare legs and arms ornaments to the amount of more than a hundred.

From this state of things, certain effects necessarily follow. That indefatigable habit of industry, and that robustness of mind, which are created in the inhabitants of Britain, by their being compelled to meet the wants occasioned by the inclemencies of the climate, and to guard themselves, and those they hold dear, against its severity, can never be created in the inhabitants of India. These habits are the result of continued exertion, occasioned by wants perpetually recurring, which are unknown to the inhabitants of India. Hence they have always fallen a prey to their northern and western neighbours; and been subjected, in a greater or less degree, to some nation or other, almost from the earliest ages. Nor indeed

is all that *employment* created among them, which the necessity for supplying these wants creates in Britain, and which adds so much to the polished state of society there, while it furnishes labour for numerous classes of its inhabitants.

The following Letter from our widowed sister Randall, to Mr. Saffery, of Salisbury, relates, with affecting simplicity, several particulars of the last illness and death of her late excellent husband, whose decease was stated in our last Number.

*Serampore, Nov. 1819.*

BEFORE you receive this, you will no doubt have heard of the death of my dear husband from Dr. Marshman, as he promised me he would write to you the day after; but I thought you would be glad to receive a few lines from me. I think I hear you say, How was his mind prepared for the solemn change? Here he was disappointed. In his former illness he had experienced very much delight in the prospect of death; but now the nature of his disorder prevented him from thinking. He said to me two or three times during his illness, "I do not feel as I used to do; I cannot think; do, my dear, pray for me." I said to him, "Well, if you have no joys, you have no distressing fears; it is a mercy you have not a God to seek now." He said, "Yes; if I had, I am sure I could not do it now." The day before he died, he was very ill. I thought he was then dying. I asked him "how his mind was." He answered, "Pretty well;" but was not able to say any thing more then. After this, he revived a little, and when brethren Carey and Marshman came in, he sat up and talked with them; but they did not think him so ill as he really was, and entered into no particular conversation with him. From this time he was free from pain, but so very restless that he could say but little. He again desired me to pray for him, and said, "I am so disappointed." I said to him, "It is a great mercy that we are not saved by our feelings." He replied, "What should I do if I had not something better to trust?" About an hour before he breathed his last, he reached out his hand to Dr. Carey, and said, "Brother Carey, I cannot see you." Dr. Carey replied, "But I hope you have not lost your spiritual eye-sight." He answered, "No." These were his last words. A

convulsion-fit soon followed, which lasted a few minutes. When that was over, he lay very still, and quietly breathed his last, without a struggle or a groan.\* O that I could but have placed myself in his stead! Entreat the Lord for me, as nothing short of his presence will support me under this heavy stroke. I have to be thankful that I am not left without friends in a foreign land. Even many of the heathen seem kind to me. One of the carpenters that worked for Mr. Randall came to see me, and finding me in tears, he said, "Why do you cry? Sahib was such a good man, will not the God that he served take care of you?" There are many that work in the (paper) mill that have not given up idolatry yet, but attend worship with us very regularly, and say, they shall never forget what Sahib used to say to them, when he talked to them about their souls. May the Lord be pleased to bless to these poor creatures the few hints my dear husband may have dropped!

## CALCUTTA.

WE subjoin a continuation of the Journal kept by Mr. Adam at the newly-formed station at Doorgapore.

MONDAY, April 5th.—Yesterday we began to have worship regularly morning and evening, in our little chapel at the side of the road, which is not yet quite covered in. We had a pretty numerous and peaceable audience; they heard with attention, but would receive no books. A young man was with us, who last Friday had received a copy of the gospel of John, and who, after the morning service, gave us a very pleasing account of the state of his mind, and of the way in which he was first led to think of the gospel. I do not wish to say more about him till I know him better. Going out in the afternoon, as we were passing along the road we saw several persons quarreling, and fighting with clubs. On examining into the matter, we found that one party had attempted to cheat the other of a rupee; on learning this, Mr. Penney immediately offered to pay it, and by this means we obtained a very attentive hearing for the gospel from upwards of fifty people, who had been collected on the occasion. Returning, we met about three or four hundred workmen, who, after the labours of

\* On 15th September, 1819.

the day in the Company's Iron Yard, were going to their homes. They for some time listened with attention; but an objector arising, their attention was dissipated, and the whole ended with "Hur-rebol." I have to-day called upon Mr. C. a countryman of my own, and a sergeant of the Iron Works. I find that there are two yards, and that the number of men employed in both generally amounts to upwards of seven hundred; and I entertain great hopes that by applying to the Company's agent, I shall obtain permission to preach regularly once a week to them.

8th.—To-day, a man, after hearing some remarks which I made upon the chapter I had read, turned away with contempt, exclaiming, "Give me three rupees, and I will bring you three hundred Christians; give me ten, and I will bring you a thousand." He spoke the truth. We could every day make thousands of the kind of Christians that he meant. Such is the venal character of the Hindoos, that by money, if one had it, we could make as extensive and rapid conquests as Mahommed ever made by his arms. But the religion of Jesus is the religion of conscience.

12th.—Yesterday brother Pearce came to assist me. After the morning service at the side of the road was over, we had an interesting conversation with several people who remained. One principal inquiry which they made, and which is frequently made, was, "What is to be obtained by worshipping Jesus Christ?" They are so accustomed to conceive of all religious acts as acts of merit, by which blessings are to be obtained corresponding to the worship that is performed, that when we beseech them to forsake idolatry, and to believe in the one God, and Jesus Christ his Son, they immediately begin to conceive of him as another debta, by worshipping whom they shall merit certain blessings. We endeavoured to convince them, what only the Spirit of God can thoroughly impress upon their hearts, that being born in sin, all our actions are sinful, and can never be the means of obtaining justification, or any other spiritual blessing, from a holy God. Can we wonder that a doctrine so much opposed to the self-sufficiency of man should be disliked; and may we not see the necessity of the subduing influences of the Holy Spirit, in order that it may be received into the heart?

In the afternoon we went to Barnagore, a neighbouring and populous village, where we have just rented a piece of ground for a place of worship. The

congregation was large, and though not very attentive, was at the end very anxious to receive books. Returning in the evening, we had worship again in our little chapel at the side of the road, where we can on most occasions obtain a numerous and attentive audience. One man for some time listened with great attention; but brother Pearce happening to make a remark about Kalee, which excited some doubt in his mind, he inquired, with some earnestness, "Is Christ then opposed to Kalee?" He was assured that if Christ was true, Kalee must be false. Without speaking a single word, he turned round and went away.

13th.—Yesterday the road was filled with people going to and from the Churuk-pooja. At this period almost every species of cruelty and impurity are practised, in order to appease the wrath of heaven, or to accumulate a stock of merit, by which favours may be obtained. Walking out, I asked two men where they were going? One replied that he was going to swing. I inquired what advantage he would reap from it. He said that he was married, but childless, and that he would thereby obtain children; and that his brother, although he had two wives, was also childless, and to obtain the same blessing had swung yesterday. I reasoned with him on the folly and sin of such conduct, and succeeded in dissuading him from it; although after all I suppose he was glad to have the authority of a Saheb's word to allege to his relations, on account of sparing himself the torture which he had anticipated. Panchou and I went in the evening to the place where the swinging and all the revelry were going on, but could, of course, get few to listen to us with attention. We, however, distributed a great number of books, which they were eager to obtain.

14th.—There is a man at present with me, lately come from Delhi, his native place—he inquires about salvation. This evening two men have called upon me. They mention, that in the neighbourhood of Bow Bazar, there are six persons inquiring about the new way; that they have come to reconnoitre, and that they will come all together to me on Friday. I talked with them, gave them books, invited them to stop till evening worship, which they did, and afterwards dismissed them. My hopes are excited, but I fear to trust them.

19th.—The man from Delhi has left us, after stealing a suit of clothes; and I have heard nothing more of the six persons I mentioned before.

Brother Yates was yesterday with me.



In the morning we continued nearly three hours conversing with the people, and in the after-part of the day went to the Company's Iron Works, where we had a quiet audience of about three hundred and fifty people. Returning in the evening, we had worship again at the side of the road. This evening two persons of respectable appearance have called upon me, to mention that they will return to-morrow evening, with several others, for the purpose of inquiring about the gospel.

21st.—Yesterday, according to appointment, three persons came to converse with me. They had all read the Christian scriptures, and seemed better acquainted with them than some nominal professors whom I have seen. The chief inquiry which they made respected baptism: what were the nature and grounds of the difference betwixt us and other Christians on that subject; and whether it was the baptism of John, or of the apostles of Christ, to which we attended. After satisfying them on these particulars, I called their attention from the peculiarities of a sect, to the peculiarities of a system,—to those which characterize Christianity itself. They readily acquiesced in every thing I said, and professed to feel deeply interested in the propagation of Christianity in this country, but objected to the means which they had seen me employing for that purpose. They had arrived when I was engaged in the regular evening service at the side of the road, and addressing about twenty or thirty people whom I had collected by singing and reading. They thought that such means were beneath the dignity of a Saheb, and useless with respect to the people, since it was only persons of low cast whom I could obtain to hear me in this way, and they, from their total ignorance of every thing but how to obtain a subsistence from one day to another, were incapable of being benefited by what I said. I told them that I was acting in strict conformity to the commission I had received from my Lord and Master, whose words they, as well as I, professed to revere: "Go ye into all the world, and preach the gospel to every creature;" not exclusively to the rich, the wise, or the learned; but to all, of every cast, and of every character. They recommended the establishment of schools for the instruction of youth in the English language, urging the example of Ram Mohun Roy, who by this means is greatly increasing the number of his disciples, and offering to furnish a number of young men who should read our scriptures as a school-book, and receive any religious instruc-

tions which might be inculcated. I told them that I considered schools an important auxiliary in the spread of the gospel, but that they must never be allowed to supersede the preaching of the cross, which is the power of God to those that are saved; and that whatever might be done with respect to the English school which they had proposed, I should be willing to do every thing in the way of labour, and I believed the Christian public would do every thing in respect of expense, to establish schools for the instruction of *females* in their own language. The oldest and most intelligent amongst them carelessly replied, "What have we to do with them? let them remain as they are." I reminded him, what did not seem to weigh with him much, that they, as well as we, had souls which must be saved or lost for ever; but that they were all, with scarcely a single exception, passing on to eternity, ignorant of the only way of salvation, shut out from the society of Europeans, by whom they might be instructed, and entirely neglected by their own countrymen, who did not allow them even to learn to read. "They do not know how to go to heaven," he replied, "but they know how to go to hell, and let them go!" This was truly horrible. They soon after took their leave, informing me of their address, and inviting me to call upon them. O how hard is the heart of man, until it is softened by the grace of God! These men know and understand, they approve and are convinced, they have every thing that the gospel requires, but the mind that was in Christ Jesus, the spirit of the compassionate Saviour; and whoever has not his spirit, cannot belong to him. They have not received the dew from heaven, the sovereign influences of the Divine Spirit. Who can turn man but God?—Great apprehensions have been entertained of the danger of an attempt to introduce the Christian scriptures into schools where natives are taught. These fears may now be given to the winds, when respectable natives of their own accord come to us, request schools to be established, and expressly stipulate that the Bible shall be employed as a school-book.

W. ADAM.

*Extract of a Letter from Mr. Lawson to  
Dr. Ryland, dated*

*April 14, 1819.*

YESTERDAY Mr. Carey and I visited two men in the jail. One of them, Serjeant C. has been there five or six months. He

was committed for trial for shooting a woman he was desirous of marrying. The shocking act was done in a paroxysm of jealousy. However, on account of his having fractured his skull five years before, through a fall from his horse, which occasioned derangement, and on account of his having the testimony of all his officers that he was the best soldier in the regiment, the jury cleared him of wilful murder, and he was acquitted. Before Serjeant C.'s trial took place, he seemed to me (for I visited him several times) to be a real penitent, and prepared for the expected awful change. He was very earnest in prayer for nights together. About a fortnight before he was tried, another soldier in jail, for much the same offence, began to feel some concern for his salvation. He had been exceedingly hardened till he became acquainted with Serjeant C. These two, expecting to share the same fate, were constantly together; and Serjeant C. seemed to be as anxious for the salvation of his comrade as for his own, and quite exhausted his own strength in sitting up and instructing and praying with him at the approach of the awful day of trial. C.'s comrade was condemned, and suffered according to law. C. was spared, but he is now very ill; but truly a changed person, for his being acquitted did not occasion any alteration in his conduct, as an inquirer after divine things. If there was any difference, it appeared in his becoming more solemn and serious. His crime is an immense load upon his mind, although he evidently possesses a good hope through grace. He seems to me broken-hearted. When I saw him yesterday, I scarcely knew him again, he was so reduced by grief and sickness. There was also in the jail another soldier, lately brought down the country from his regiment. He had been a notorious gamester, and one who, having involved himself deeply in debt by gaming, came to the resolution of doing something that should be the means of putting an end to his miserable existence, for he was afraid to commit suicide. He, therefore, went into the officers' mess-room, and fired his pistol just over their heads, as they were assembled together. He was tried by a Court Martial, and condemned to be shot; but at the moment he expected to suffer, a reprieve was presented by the general. He is to be transported to Botany Bay. I conversed a little with him. He had been visited, while imprisoned up the country, by Mr. Fisher, a very excellent clergyman, and I trust he has received much benefit from his conversations. He told me, that poor Serjeant C. was the

only comfort he had in jail. We prayed with them both, and then left them. O how wonderful, that by such ways God is pleased to bring any to the knowledge of himself! How remarkably does it display the sovereignty of his grace! Amidst all our trials here; amidst all the reproach suffered on account of loose Christians, I think there is a great and good work gradually on the increase in this country. Evangelical ministers of the establishment are increasing in number yearly. Many of the highest respectability in Calcutta come forwards to the support of several institutions, which have the ultimate good of the heathen in view, as their great object; and it was only yesterday that I saw in one of the papers a letter to the Editor, from a learned brahmun, on the subject of the burning of widows. He roundly maintains, that their shasters totally discountenance such cruelties, and that the interference of government, as in the case of infanticide, would be effectual in preventing them. There is a great increase of books, both religious and moral, in the Bengalee and other languages. The attendance at the Monthly Missionary Prayer Meetings is very gratifying. Generally our places of worship are nearly full on those occasions.

---

## RANGOON.

---

FOR the following extracts of Letters, received at Calcutta from the American Missionaries in the Burman Empire, we are indebted to our friend Mr. Lawson.

*From Mrs. Wheelock to Mrs. Pearce,  
dated*

*Rangoon, Feb. 21, 1819.*

COULD you glance your eyes across the foaming billows, to this our place of residence, you would see us comfortably and pleasantly situated. The Mission-house stands on a very rural spot, about half a mile from the city walls. We are more retired, and probably enjoy much better health here, than we possibly could if we lived in the town; but are more exposed to the robbers. Their numbers, however, it is said, have greatly diminished of late. We have heard of only two daring attempts to rob and murder since our arrival. The Mission premises, though not extensive, are sufficiently large for us often to enjoy a pleasant walk, without going out of our own enclosure.



The principal part of my time is occupied in acquiring a knowledge of the language, which I find exceedingly difficult, and my advance, therefore, is very slow; but perseverance, I doubt not, will overcome the obstacles now in my way, and enable me not only to understand, but also to speak it fluently. Our teacher is a pleasant, and a very learned man. He is apparently as willing to teach me as he is to teach Mr. W. This is quite unusual, as nothing scarcely is more degrading in the view of the Burmans than to instruct a female.

It would afford me unspeakable pleasure, my dear Mrs. P. could I inform you of large accessions to the Redeemer's kingdom; or even of one soul's conversion to God. O, could we, in this desert land, behold the standard of Immanuel erecting, the Sun of Righteousness arising, and the mists of superstition dispersing, joy would thrill through every vein; our hearts would expand with gratitude to our heavenly Father. But when this period will arrive is unknown to us. A thick gloom now pervades the scene; all before us is darkness and uncertainty. To-day we are in comfortable circumstances, and surrounded with every temporal mercy; but to-morrow, should it please a despot so to order it, we may be destitute of all we now enjoy, and even banished from the country. We see an open valley filled with dry bones, and souls daily dropping into eternity, ignorant of God. Our hearts are pained. We stop and admire the rich grace, that causes us to differ from this deluded perishing people, vent the rising sigh, and commit them to the disposal of Him who only has power to breathe into dead sinners the breath of life, and raise up these Pagans an exceeding great army, to the glory of his name. This is all we can do at present; but should our lives be spared, we hope to be the happy, though unworthy, instruments in the Divine Hand, of bringing some of them to the fountain whence flows the blood of cleansing, the streams of salvation. It is a soul-reviving truth, that the glory of the Lord will yet cover the earth as the waters cover the mighty deep; that all nations will yet bow to the sceptre of righteousness, and crown the Saviour Lord of all. That God, who establishes means, and accomplishes those ends which from all eternity he designed to accomplish, will, in his own time and way, operate by his Holy Spirit upon the minds of some sinners here, and effect the great work of conversion in their souls. Firmer than the foundations of the earth, or the pillars of heaven, is the word which He has

spoken; and having pledged his own eternal perfections for the success of his cause, it cannot but prosper.

A zayat is now building, in which Mr. and Mrs. Judson expect shortly to commence instructing the natives in the principles of religion: (a zayat is a house something like a Bengalee place of worship.) It is in a favourable situation, and calculated for a number of Burmans to stop at one time. Mr. Judson has some prayers written, and also a creed for the purpose.

Respecting myself, I find that I have but very little religion, and sometimes almost conclude that I have not been made "all-glorious within;" that not even a spark of grace has been implanted in this my depraved heart. But my mind has been in a more comfortable state this month than for a considerable time before. I have felt more my dependence on God, and been in a waiting frame of mind, desiring to know and do his will, and be entirely resigned to all the allotments of his Providence. He is, I believe, about leading me in a way that I thought little of, and exercising me with heavy afflictions. Mr. Wheelock's health is very poor. My fears respecting him are much excited. He has had a tedious cough for nearly five months, which we think will terminate only with his existence. He is so much enfeebled that he cannot study, and seldom takes any nourishing thing. O! should I be left a lonely widowed stranger in this heathen land!—but I will not distrust a faithful, covenant-keeping God. O no! I will cheerfully commit myself, and the disposal of all my concerns, into his gracious hands. Pray for me, my dear Mrs. P. that in every situation of life, and under every trial, I may conduct myself like a Christian.

Yours with affection,

E. H. WHEELOCK.

*From Mr. Judson to Mr. Lawson, dated  
Rangoon, February 27, 1819.*

BROTHER Colman is nearly recovered; but brother Wheelock is very low, and apparently declining. The weakness of my eyes greatly impedes me in my studies. I have nothing now to communicate, except our project of building a zayat on a piece of ground which connects the Mission premises with a public road, and which we have purchased. As soon as it is done, Mrs. Judson and myself intend to spend a considerable part of our time there, and hope sometimes to collect assemblies of Burmans to hear our



conversation, and attend stated worship. It is an experiment which seems promising; though it may issue in our banishment from the country. Something, however, must be done in a more public way than has yet been attempted. O for the Spirit of God to be poured out on our own souls, and on the dry bones around us. We are in a miserable state, my brother,—always have been, and I fear always shall be, in this dreary wilderness. O for a little life, and then we shall speak with life. It will indeed be a wonder if such depraved, stony-hearted creatures are ever blessed by a pure and holy God. Nothing, however, is impossible to a God in Christ. The mines of redeeming love are inexhaustible; and here is a ground of hope and encouragement.

Your ever affectionate brother,

A. JUDSON.

*From Mr. Lawson to Mr. Colman, dated*

*Rangoon, March 2, 1819.*

THERE is nothing as it respects the Mission of a very encouraging nature. Several have recently been to inquire about the religion of Jesus Christ. One

of these inquirers, after several conversations with Mr. Judson, declared that he believed in the true God, and in Jesus Christ. But we know not how his impressions will terminate. A piece of land adjoining the Mission premises, has recently been purchased by us, on which a place of worship is erecting. It stands upon one of the roads which leads to the great pagoda. This pagoda, on worship days, is filled with the disciples of Gaudama. We hope that some of them will stop at our little building, and be so affected by divine truth, as to become the disciples of Jesus. We think that this effort will, in some measure, try the feelings of government towards us. You will undoubtedly hear from other sources that we have had a distressing fire at Rangoon. It swept away nearly half the town, and had the wind continued to blow as fresh as when the fire commenced, the whole must have been laid in ruins. It is a mercy that our house is not within the walls: had it been so, the Mission before this would probably have suffered much.

Yours affectionately,

J. COLMAN.

---

*P.S. The Accounts from Jamaica will appear next month.*

---

THE Thanks of the Committee are presented to Mr. A. Barcham, Tonbridge, for Twenty Volumes of the Evangelical Magazine, Reports, &c.

---

### TO CORRESPONDENTS.

OUR respected friend in Kent is assured that his request shall be strictly attended to, and that the detailed list of contributions shall duly appear in the next *Report* of the Society. It is obvious, that to particularize individual donations and subscriptions in the *Herald*, would be utterly incompatible with its limits and design.

In consequence of the alteration in the time of holding the Annual Meeting, the accounts of the Treasurers will be made up to the *first of June* ensuing, instead of the *first of October*. It is requested, therefore, that all those friends who receive monies on behalf of the Society, and wish the particulars to appear in the next Report, will forward them, either to Thomas King, Esq. Birmingham, or William Burls, Esq. 56, Lothbury, on or before the 31st of May.